



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

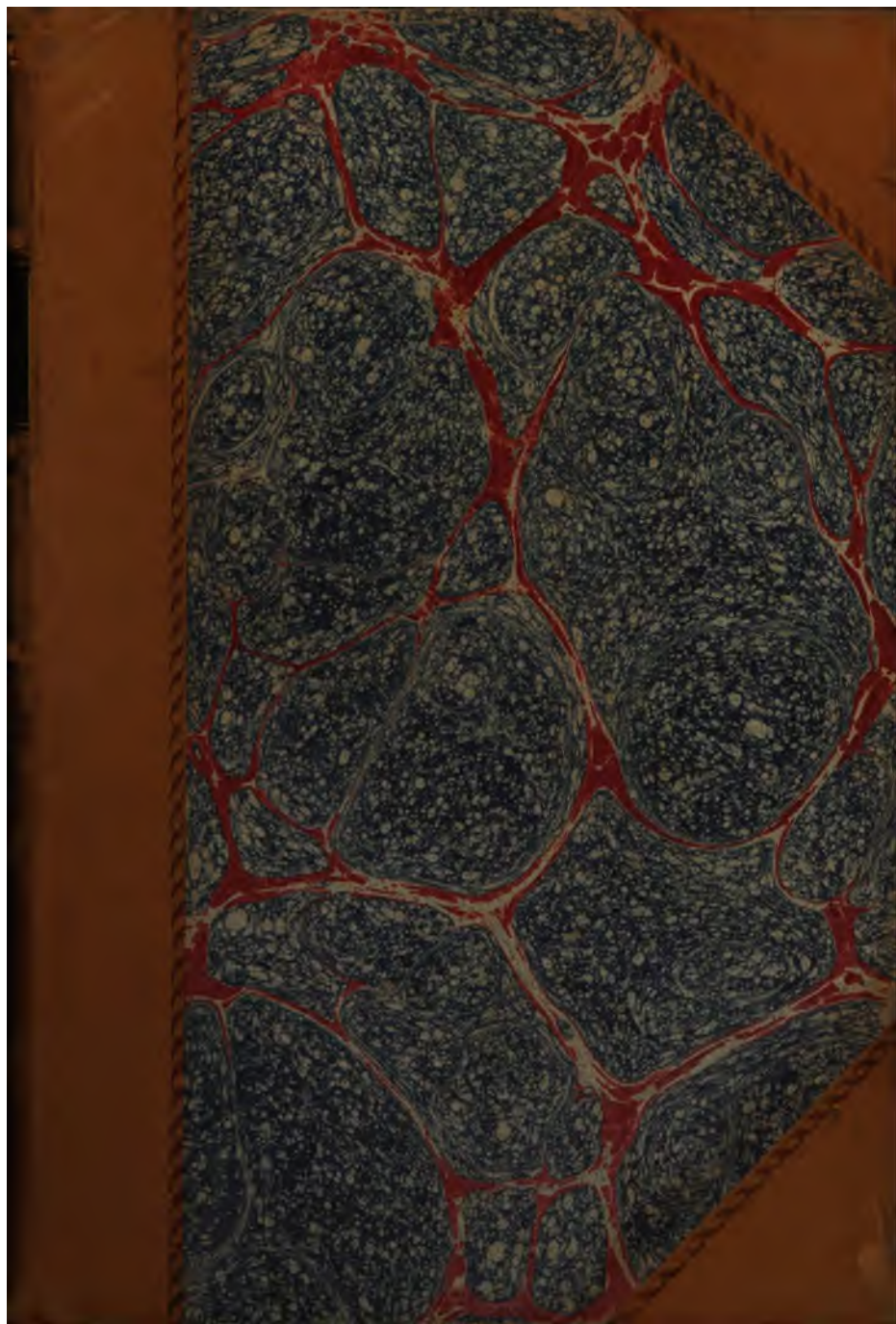
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

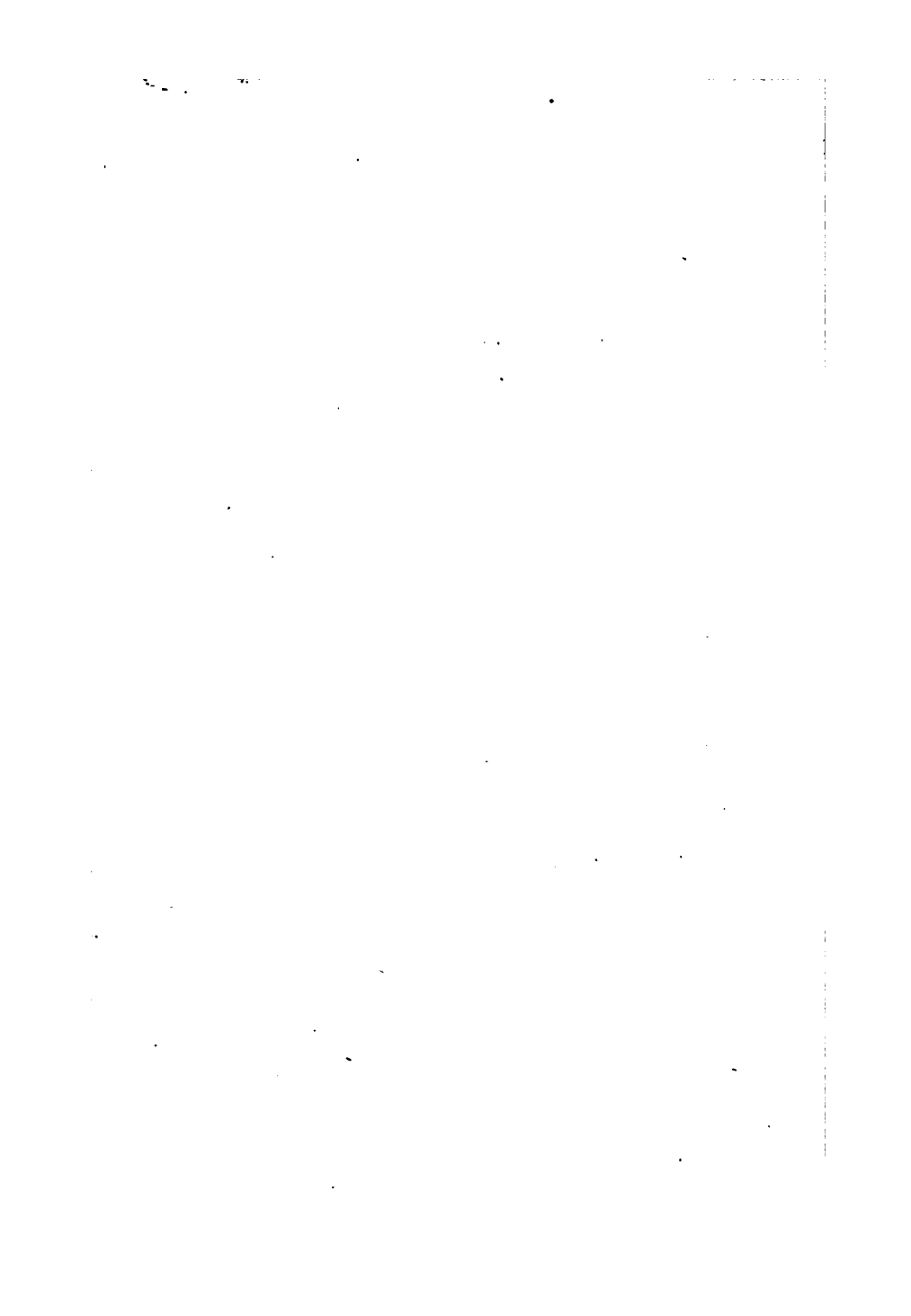
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

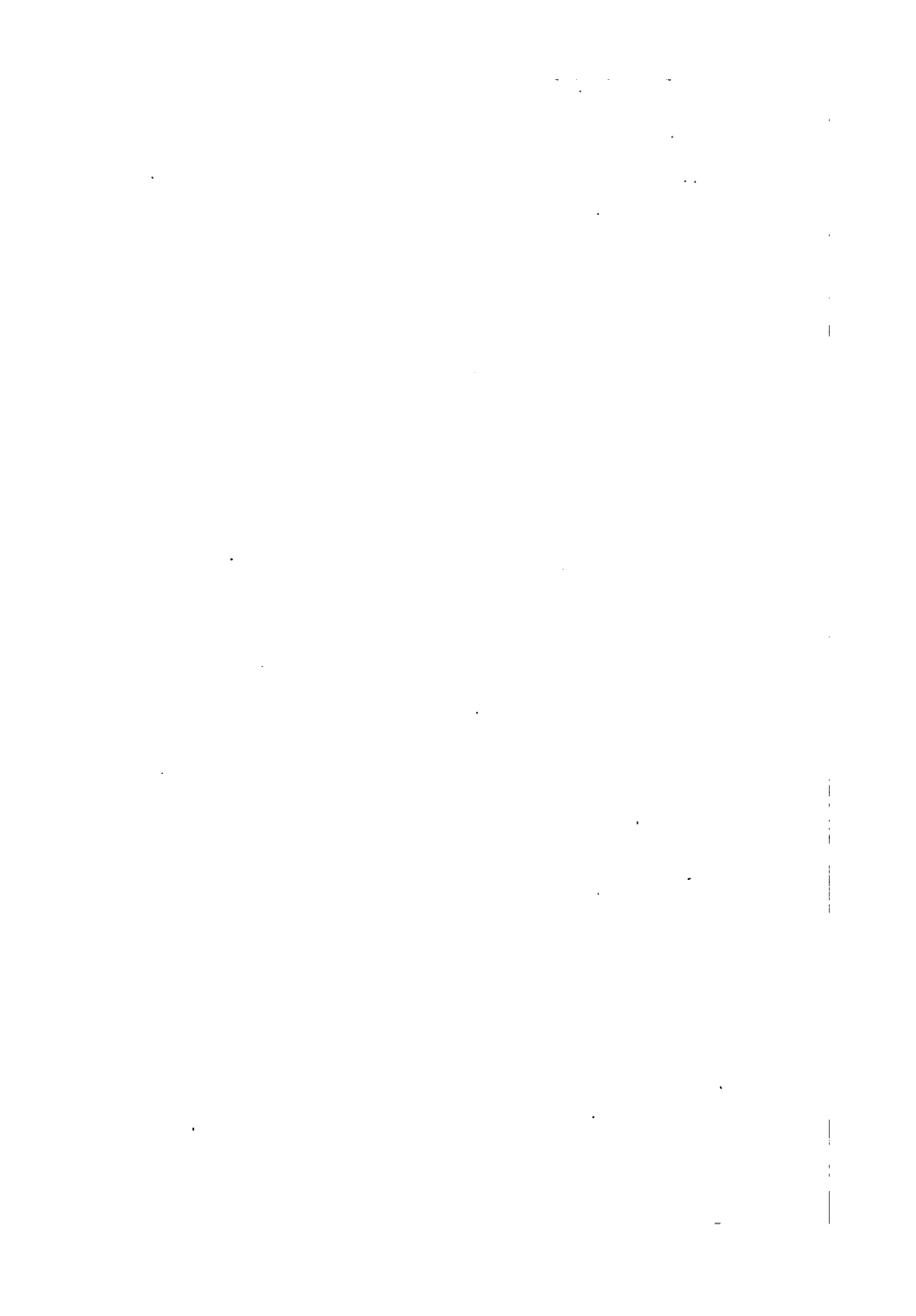












CROOK'S WORKS

AND

SELECTIONS

FROM THE

Holy Scriptures.



EDWARD CROOK's Counsel to his Sons, composed according to the Holy Scriptures, of Wisdom and Instruction, adapted very easy and suitable for the learned and those of little learning; and he ventures to say, that even all his Works, that is, all his Books when rightly considered upon, must be allowed to be very useful and profitable for all classes of People. Because, his Books contain in each of them such a variety of most important texts and passages of Scripture which relate or correspond with each other, and yet every Book is divided according to the subjects treated of, with some easy and plain explanations thereto. Written by

EDWARD CROOK,

Of Waddesdon, near Aylesbury, Bucks,

A hard labourious man, and one who hath experienced many trials in his Life.

Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the World to confound the wise; and God hath chosen the weak things of the World to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to naught things that are; that no flesh should glory in his presence: that, according as it is written, he that glorieth, let him glory in the Lord. 1 Corin. c. 1, v. 26 and 31. Jerem. c. 9, v. 23 and 24.

PRINTED FOR AND SOLD BY THE AUTHOR,
BY WILLIAM WOODMAN, BACK-STREET, AYLESBURY,
1836.

[ENTERED AT STATIONERS HALL.]

852.



TO THE PUBLIC.

THESE Books have been written by EDWARD CROOK, of WADDESDON, near AYLESBURY, BUCKINGHAMSHIRE, who has been a hard labourious man, and one that has experienced many trials in this life of temptations and adversity, severe troubles and afflictions. I have been brought up to hard labour, even from a child as it were, at the plough tail, and have also been exposed to hunger and the cold: so that I have never had a day at school to learn to write, neither but very little to learn to read. I have been exposed to a wide world of vanity, folly, and trouble. But yet although it hath been so with me, still I have been taught of God, and that's to love and fear him even from a child, and I believe that I found the operation of His grace working within me when I was about six or seven years of age, and although I had but very little learning yet my delight hath been in the Holy Scriptures, even from a child. But still I do confess that I have oftentimes offended, but yet to the best of my knowledge I never utterly despised the day of his Grace, nor his Heaveuly calling. Now I hope and trust through Grace I have believed in Him, with the desire of my soul unto righteousness, and that he hath pardoned my sins and hath comforted me, and hath led me on step by step, and hath shown me the way of salvation through Christ. Therefore, I trust that my calling is of God, not of Man, and that he hath given me something to do. Now I believe that it is my duty that whatsoever my hand findeth to do, I must do it with all my might, and that whilst it is day, because there is no work, nor device, nor knowledge, nor wisdom in the grave, were we are all hastening. Eccles. ix, v, 10. And now, my dear friends and fellow sinners, my design by this work is to do good, and through the divine assistance of the grace of God, so that the Churches of Christ which are upon the Earth, may be more united together in unity and love, in one mind, in one right, true, and holy spirit: even like the blessed ones, which are in Heaven. Therefore, this book is written for the revival of Holy Religion, and for the benefit and good of families in general, so that they may learn how to avoid errors, and in this book you may find subjects or something suitable to every case or condition of life, let you be in what trying circumstances you may. Therefore, if you want to find any subject or passage of Scripture that you think would suit your case and ease your mind, then if it be

so, you may find it in some of the books with a very little trouble. Most of my works have a short plain, and easy explanation thereto. But for to suit your case, you must look to the title of these books, and then you will find that the subjects and passages of the Scriptures which follow after have an allusion thereto; and again, all these books have been written by myself, who hath been taught by the spirit of God from a child, and I am a man who hath endured hardships and hath experienced many trials and troubles in this life. Therefore my works are for the comfort and support of them who have endured the same, and it also holds forth an exhortation to sinners to turn to God, that they may obtain mercy through our blessed Lord and Saviour. Not bigoted in this work; not biassed here by any particular sex or party; or for self-interest; free from partiality, except there be a just cause or reason. I wish to bear part with all. I wish to follow on with all as far forth as they follow Christ and his Examples. Here you have in this work the plain word of God, set forth in its truth and reality, and at last my desire is to sum it up in this, and that is to say, I believe the right author of this work is God. Therefore let no one dare to despise it, for fear, lest God should despise you for so doing. But may it prove a blessing to all your souls through Jesus Christ our Lord. Amen.

Now the time which I have been about this work as near as I can tell, hath been about twelve or fifteen years. But still I have not been all these years fully employed about this work, because I have been brought up to hard laborious work until this present time, and have been obliged to work hard for the support of myself and my family. But this work, that is, these books, have been written on wet days and on winter evenings, and on the Sabbath days, and in all the spare time that I could get, and this work hath been done in secret from the world, that is to say, no one knew of it but God and myself. I have written it according as I was taught, by the Spirit of his Grace, and now I cannot say that this work altogether hath not been more than 15 years about. For I have some idea that the Spirit of the living God according to my experience was working within me, even from a Child, to the intent that I should accomplish this work and to bring it to pass. And may it, by the Grace of God, prove a blessing to all your souls who read or hear it, through Jesus Christ our Lord. Amen.

BOOK THE FIRST.



*Cook's Counsel to his Sons, composed according to the Holy
Scriptures, of Wisdom and Instruction, adapted in a plain,
easy, and suitable way for the lowest capacity of
mind and understanding.*



DEARLY BELOVED CHILDREN & CHRISTIAN FRIENDS.

FOR as much as the Lord hath freely given me this treasure into the bosom of my soul, therefore I hope and trust by his Heavenly Grace through Christ, that I shall be thankful and praise him withal for evermore. Amen. And as the spirit of Elijah, which was from the Lord, did rest upon Elisha, even so O Lord may thy Holy Spirit rest upon every soul that delighteth in reading, or in hearing these words which are written in this book, and in all the books which I have, by thy help written down, and according to your obedience and faith in Christ you may expect it to be, even so be it Lord Jesus. Amen.

Now my dear Children, I must soon go the way of all flesh, and I hope and trust in my redeemer, that I shall land safe at my Father's House, where the wicked cease from troubling, and there the weary are for ever at rest. Job. iii. 17. My little children, when you are children, you think as children, and do as children, but be sure to give hear to the words of your dear parents, and obey all their good commands, and as soon as you find the grace of God discovers itself in your soul, and reason takes possession there, then be thou sure that thou do embrace it, for it is your first call of that Almighty Being which hath made you a living soul, and hath blest you and hath given you grace and reason to consider things aright, so that you may discern the truth and falsehood of things. And now by this time you may begin to wonder, and that with admiration, to behold the heaven and the earth and the contents of

them, and when you begin to consider upon these things you may be almost surprised, and say, O Father, what do the heaven and the earth contain. My son, this earth contains in her a vast variety of good, rich, and useful things; and there are so many so that I have not time to speak of them all, neither can I comprehend them all. But this I believe that God hath provided all these excellent things for the comfort, convenience, and use of his creature, man. And again, when we survey the surface of the earth are not we astonished to see the goodness of the Lord in the land of the living, for here we see the fowls of the air and the fishes of the sea, and all these useful animals as cattle or beasts that feed upon the green pastures. My son, that Almighty, the wise and good being hath created all these things and provided them for us, and hath made them clean for our eating, and profitable and suitable for our use and service. Be ye sure my children and brethren to use all these things with mercy and kindness and discretion, for remember that God hath given them unto you for your use and service, and he hath put them under your care and keeping. Gen. ix, 2. Therefore be merciful unto them, for remember that a merciful man hath mercy upon his dumb beast. Prov. xii, 10. And if any of you by your proud, wicked, cruel, and unmerciful lusts do abuse these dumb animals which God hath given you for your use and service, I say if you abuse them and use them cruel and that unlawfully without any proper occasion, cause or reason, then it surely shall be a sin unto you, for he shall have judgment without mercy that hath shewed no mercy, and mercy rejoiceth against judgment. James ii, 13. And again, look and behold, my son, how that the Lord thy God hath stocked and furnished and supplied our wants, and that by furnishing the earth with all kinds of precious fruits and plants, and seeds, and all for our use, service, and eating. Therefore, my son, let us praise Him for all this, and say, O how sweet is thy loving kindness O Lord, therefore the children of men may put their trust under the shadow of thy wing. Again, my son, see how the Heavens declare the goodness of the Lord, and how the firmaments show forth his handy works; O behold the beauty of Heaven, the glory of the stars, and ornaments giving light in the high places of the Lord, at the commandment of the holy one, they will stand in their order and never faint in their watch.

O how curious is the moon which ruleth in the night season. O how wise is he that hath made her, it is said that he made the moon also, to serve in her season, for a declaration of times and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection; the month is called after her name, she increaseth wonderfully in her changing, being instrument of the armies above, shining in the firmaments of heaven. O the heavens are filled with thy glory, O Lord. O how beautiful and glorious is the sun, which giveth us light and heat, and see how she causeth the bud to push or come forth, and behold that by her heat how she warmeth the sweet showers of rain, so that all plants and seeds spring forth out of the earth, which show unto us a beautiful aspect of support and comfort. And all these things, my son, show forth the goodness and tender mercy of our God, and speaking of the sun we hear and see how that by her warmth she causeth the beautiful birds and the fowls of the air to sing with harmonious notes, and they do praise their maker in the warm spring season; and again, in a temporal sense, the sun in her course and powerful seasons reviveth or refresheth and causeth all the whole creation to rejoice in a variety of ways together, and many there be in this world, it is said, that do worship the sun. But, my son, worship not the sun, neither the moon, nor the stars, nor any other thing which is created under heaven. Exod. xx. But worship the Lord thy God which hath made thee a living soul, and it is he that hath made and created all these excellent things aforesaid for our support, use, comfort, and employment that we may serve him withal, and above all, for he is our God and Saviour, if we love and serve him and shall be for evermore. But notwithstanding, my son, if you consider aright, you will find yourself to be a fallen creature, and that you have a depraved and a corrupt and a sinful nature, that is oftentimes ready to lead you astray from that blessed being which hath provided for us all those excellent things, and when you look upon the beautiful flowers of the field, do you not think that they appear more pure and clean and innocent than yourself; yes, they do, and when I have looked upon the sweet bud and blossom, and have seen how beautiful and pure, and sweet, and clean they are, I have said to my soul, O that thou was as sweet, and as clean, and as pure, and as innocent, in the sight of thy maker as these sweet

blossoms are in my sight. O methinks how happy then should I be, for surely they denote that he is pure, and holy, and lovely, that hath made them to bud and to blossom, and to grow. But yet thy maker hath esteemed thee above them all, and hath given them to thee as a perfume, and for thy comfort, and support, and enjoyment, and amusement; and yet thou art by nature a thousand times more vile in thy nature than they. But my soul, was this always the case of man from the beginning, surely not. For at the beginning when the soul of man came forth from the pure hand of his maker, he was as pure, and as clean, and as innocent, and as sweet, and as lovely, as any of the sweet blossoms which we behold on the face of the earth. But why is the cause we are become so vile and so wicked, and so impure now? Why, my son, it is an enemy which is called the devil, that hath been the cause of this in one sense, and man's disobedience in another. Now, when the bud and blossom of man begins to appear and to open itself in the world, then the devil by a subtle and cunning device, gained admittance to enter upon the sweet bud and blossom of his soul, and so stung it with a deadly poison; for he left his deadly poison, which is sin; for the sting of death is sin. I say then the devil left this sting of death in the very essence of his soul, so that the bud and blossom, which is the soul of man, is become corrupt and vile in the sight of his maker. And now, instead of its bringing forth good seed or fruit, it brings forth corrupt seed and fruit; and instead of his bringing forth good grapes, he brings forth wild grapes. *Isaiah. v. 2.* Therefore the whole offspring of Adam is fallen from the pure and lovely image of his maker, therefore if we say that we have no sin, we deceive ourselves, and the truth is not in us. *1 Epistle of John, i. 8.* For it is said that there is no man that sinneth not. *1 Kings, viii, 46.* And who can say I have made my heart clean, I am pure from my sins. *Prov. xx, 9.* For there is not a just man upon the earth, that doeth good, and sinneth not. *Eccl. vii, 20.* For the heart is deceitful above all things, and desperately wicked, who can know it but the Lord. *Jer. xvii, 9.* Man was once like the sweet apple-tree, when it is in sweet bloom in the orchard; but now he is become vile, and as mean as the nettle that groweth on the backside of the barn and the hovel. Yea, man in his first state was more clean and

pure than the blossom of the apple which we beheld in the orchard, because those blossoms are oftentimes somewhat defective, by reason of those creeping or flying insects which stain them. But when the soul of man came first out of the hand of his Maker he was pure and holy, without any stain or defect whatever. But now, by his falling into sin, he hath set himself lower than the meanest weeds of the earth, or the beasts that perish. It is true that the flowers of the earth may have some stain or defect, but yet, in themselves they are sweet, lovely, and pure, and innocent; and even Solomon, in all his glory, was not arrayed like one of these. But now you may say unto me, then if the state of man be so sinful and so bad, then how can he lift up his soul to praise his Maker, for all these excellent and temporal blessings which thou hast before mentioned. Ah! my little children, speaking of man, that is in his sinful state alone. I say in this state he hath no help of himself whatever, for he lays low like a man under sentence of death. Therefore, seeing that these things are so, then the poor sinner may say, why then was I ever born. Oh! must I for ever die for that holy one that made me, and must I sink into black despair, and so be cast into everlasting misery, where there is no deliverance nor any escape at all. Oh, is there not so much as one twig for my poor soul to catch at. Oh, must I fall from the top to the bottom, and there never to rise no more at all. Oh, is not there no way whereby my poor soul may bud and blossom again, and so bring forth fruit to my Maker. Yes, my fellow sinners, there is one way whereby we may obtain mercy, and but one, therefore let us not sink into despair. But let us look again to the rock of our salvation, and I say again, that there is one way in which we may be saved. But surely methinks that it cost the great part of the worth of heaven to open it, and now we see that man hath been defiled and stained by sin, and the flowers of the earth have been stained by the insects. But observe—

There is a sweet blossom,
Which hath never been stained,
Neither defiled,
Not defiled by sin.

Sol. Songs, ii, 1.

Which is the sweet root,
And the offspring of David,
The bright and the morning
The morning star.

Rev. xxii, 16.

And this sweet and pure blossom is the Holy Son of God which came from Heaven and took upon him our sinful nature, and so satisfied Divine Justice by doing and fulfilling and performing the will of his Heavenly Father in our room and stead, so that the father can be reconciled unto us by the righteous merits of his son, because he hath suffered much for us, and hath interposed his precious blood for us, and suffered and died a cruel death upon the cross for us sinful men, and for our salvation. And, after this, he arose from the dead and ascended into heaven, and now sits on the right hand of his Heavenly Father, and there to plead for us. So that the father is pleased through his son, to bestow upon us again his heavenly grace, so that by grace and faith in Christ we have power to repent, and to turn to our God, and to forsake our sins. And there is enough pure virtue in this pure blossom, which is Christ, to heal us from all our defects and to clean us from all unrighteousness, so that if we embrace the day of his heavenly grace and repent of our sins and forsake them, then we may be again grafted into this pure vine, which is Christ. John xv, 1, 5. And so bud and blossom again, and so bring forth much fruit, to his honour and glory, so then our blossom will appear as sweet and as pure and as lovely and as clean in the sight of him that hath loved us, as any of these sweet blossoms which are upon the earth do in our sight. Because, Christ is the everlasting root of our righteousness, and he is our bright and morning star or the dawning of righteousness, light, and grace to every soul of man. Rev. xxii, 16 & 17. The same is he.

Who came from his Father,
The holy, the holy,
And left his grand glory,
And fair worlds on high.

John, xvii, 5.

And condescended to man,
On earth in the lowest,
And for our transgressions,
He bled and died.

Rom. v, 8.

But who hath believed these things? Who hath believed our reports? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as

it were our faces from him; he was despised and we esteemed him not. Surely, he hath born our griefs and carried our sorrows; yet we did esteem him, stricken, smitten of God and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation; for he was cut off out of the land of the living for the transgressions of my people was he stricken.

Methinks the sweet angels,
Are clad in their mourning,
When they saw the heavens darkened, Luke, xxiii, 44.
And mourn for the lamb.

Which makes my heart tremble,
And shudder within me.
When I behold my Lord's agony, Luke, xxii, 44.
Who died for our sins.

And he made his grave with the wicked, and with the rich in his death. Because he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him. He hath put him to grief, when thou shalt make his soul an offering for sin. He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servants justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isaiah liii. Now this is one of the most important and remarkable chapters of the Old Testament. Relating to the sufferings of Christ and the good effects thereby, and that for man's salvation, which can be found in the Holy Scripture. And although this prophecy of Isaiah was some hundred years before that Christ made his appearance in the flesh, yet at the same

time Isaiah speaks as clear and as true and as sure concerning him, as if it had been all done and accomplished in his days. Therefore looking into the New Testament and seeing that Christ himself accomplished and performed all that the prophets had spoken concerning him; therefore, by this, it must be a clear proof that these prophets of old was inspired by the Holy Spirit of God, or otherwise they could not have known so many years before the will of God in Christ, so completely concerning the salvation of man. But for a subject like this I would advise you to read some of my other books. Especially these four, that is, "The Goodness of God," "The Proof of Christ," "The sufferings of Christ," and "Christ Died for All" And if you read these books with a contrition of heart and with humbleness of soul, then I hope that the watery drops will issue from your eyes. O then, seeing that there is such help laid upon one that is mighty, and such heavenly blessings provided for us. Oh, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Isaiah, lv, 1, 2, 3. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. Isaiah, liv, 7, 8.

Behold how he loves me,
My heart pants within me,
Because of the drops
Of the dew of his Grace.

John, x, 11.

His life, O how sweet,
His Grace is refreshing,
My soul doth admire,
The joys of his charms.

Sol. Songs, v. 13, 16.

Therefore seeing that thy soul may be made safe and sure in thy Redeemer, hear wisdom my son, and receive my instruction, for behold I will by Divine Grace now give you good counsel and advice, and will talk of the knowledge of God. Pray for heavenly grace and wisdom, my son, so that you

may know how to love and serve thy God aright, which filleth the heavens and the earth with his goodness and his glory, and beareth them up by the power of his will. Which said, Let there be light; and there was light. Gen. i, 3. Which saith to the sun, arise, and she riseth; stand still, and she stayed. Joshua, x, 12. Go down, and she goeth. Rev. vi, 12. Which saith of man, live; and he liveth. Gen. ii, 7. Die, and he dieth. Gen. iii, 12. Therefore, remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. Eccl. xii, 1. Or before thy strength and thy powers fail, or the healing streams of grace returns. For there is no repentance, no performance, no advice, nor knowledge in the grave, where we are all hastening. Therefore, whilst it is day, pray for heavenly wisdom and grace, for behold the fear of the Lord, that is wisdom, and to depart from evil is understanding. Job. xxviii, 28. And by so doing grace becomes more fully established in thee, and takes full possession of thy soul. Great men upon the earth are not always wise, neither do the aged always understand judgment. Job. xxxii, 9. But I know he that feareth the Lord is wise, and a good understanding have all they that do his commandments. Psal. cxi, 10. And if you then seekest her as silver, and searchest for her as for hid treasures. Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. ii, 5. And if thou be wise, my son, thou shalt be wise for thyself, and thou shalt inherit glory. But if thou scornest, remember that thou alone shalt bear it. Prov. ix, 12. Therefore, happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days are in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. Prov. iii, 13. Say unto wisdom, thou art my sister; and call understanding thy kinswoman. That they may keep thee from the strange women, from the

stranger which flattereth with her words. Prov. vii, 4. See chap. viii. Chap. ix, 10. How much better it is to get wisdom than gold? The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul. Prov. xvi, 16, 17. I love them that love me; and those that seek me early shall find me. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that hath sinned against me wrongeth his own soul; all they that hate me love death. Prov. viii, 17, 32. Therefore, whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. ix, 10. But now, he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. v. 14. And he shall distill the drops of his love into the blossoms of your soul, so that they shall send forth a sweet perfume. Children, obey your parents in the Lord, for this is right. Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath, but bring them up in nurture and admonition of the Lord; and ye servants, be obedient to your masters in every thing which is good, just, and right, in the sight of God. So that you may have a conscience void of offence towards God, and towards man. And ye masters, do the same unto your servants, teaching them and forbearing threatening; knowing that your and their master also is in heaven; neither is there respect of persons with him. Eph. c. vi. Therefore, provoke not one another, neither do any thing which is wrong one to another. Be ye not angry except it is against unbecoming and indecent and sinful practices. Be ye angry, and sin not; let not the sun go down upon your wrath. Therefore be ye aware that you be not angry at any thing except it be against sin, or any thing which is displeasing in the sight of God. For to be angry at any thing but what displeases God, is to displease God in being angry; and as far forth as you can always endeavour to shew a forgiving spirit before the sun go down. Eph. iv,

26. Therefore, my son, be not overcome by evil, but overcome evil with good. Be not hasty in thy spirit to commit sin in thy anger, for anger resteth in the bosom of fools. Eccl. vii, 9. Stand in awe, and in the fear of the Lord, and sin not; but let consideration take place. Psal. iv, 4. For he that is slow to anger is better than the mighty, saith Solomon, and he that ruleth his spirit than he that taketh a city. Prov. xvi, 32. Hear me, your father, O ye children, let not your anger be like tinder that catches as soon as the spark is upon it, and who uses no means to stop its spreading; but is presently blown up into a furious flame, which before it is extinguished may do more mischief than ever you are able to repair. For no man knows wither sinful anger may hurry him when once it hath got the mastery of him, and of ourselves we have no power to govern our sinful passions but by the grace of God through Christ we may do all things. Therefore, O Lord, through thy dear Son, have mercy on us, take pity on us, and strengthen us. Therefore, my beloved through Christ, work out your own salvation with fear and trembling. For it is God which worketh in you, both to his will and to do of his good pleasure. Therefore do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. ii, 12. Be careful for nothing; neither trust in your own strength, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. Phil. iv, 6, 7. And as ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him, and stablished in the faith, as ye have been taught, Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colos. ii, 7, 8. There is he that is wise only in reference to temporal things, but blessed is he that is wise in both temporal and spiritual things also, there is he which delighteth in temporal things only. But blessed is he that is thankful for temporal things, but delighteth in things eternal. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of

God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience. Colos. iii, 1. Therefore, my beloved children, by the Grace of God, keep yourselves from idols. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him. Colos. iii, 15. For this is the will of God, even your sanctification. That every one of you should know how to possess his vessel in sanctification and honour. For God hath not called us unto uncleanness, but unto holiness. 1 Thes. iv, 3, 4, 7. And for all these heavenly blessings, my beloved children, pray without ceasing. Quench not the spirit. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. For faithful is he that calleth you, who also will do it. 1 Thes. c. v, 17, 19, 21, 22, 23, 24. But remember it is upon condition, and there must be obedience on our parts, and if we do not obey them we have no right to the promises of Christ. Therefore, my son, avoid every false way. Flee also youthful lusts, which wars so much against the soul. 2 Tim. ii, 22. And again, this is a true and faithful saying, my son, and these things I will that thou affirm constantly, that they which have believed in might be careful to maintain good works. For these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and wrivings about the law, for they are unprofitable and vain. man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted,

and sinneth, being condemned of himself. Titus, iii, 8. But let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And let us hold fast the profession of our faith without wavering; for he is faithful that promised. Therefore let us exhort one another and so much the more, as ye see the day approaching Heb. x. 22, 23, 25. And see the danger of falling from grace, v. 26. Therefore let brotherly love continue. Be not forgetful to entertain strangers, for some thereby have entertained angels unawares. Gen. xviii, 2, & xix, 2. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace. For here have we no continuing city, but we seek one to come. Heb. xiii. Therefore let us set our affections on things above and not on things below, and there let us lay up our choicest treasure in Heaven, and seek after it as the pearl of great price. Mat. xiii, 46. For godliness with contentment is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich in this world often fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi, 6. My son, set not thy heart upon the riches of this world, but let thy desire be on high, so that thy soul may lay hold on eternal life. Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Prov. iii, 5. Behold, I give you good instruction, therefore take fast hold of instruction, let her not go; keep her, for she is thy life. Prov. iv, 13. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand. Prov. xix, 20. And again, if thou are tired, my son, or persecuted or brought into trouble in this life, as you must expect, then cast thy burthen upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. Psalm. lv, 22. And again, hear the precious words of the faithful. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. For remember, the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men, Lam. iii, 24. Therefore, my beloved, hope in the Lord, watch ye, stand fast in the faith, quit you like men, be strong. 1 Corin. xvi, 13. And the Lord shall fight for you. But, again, examine yourselves, whether ye be in the faith, prove your own heart. 2 Corin. xiii, 5. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii, 12. But seeing also that we are compassed about with so great a cloud of witnesses, of the truth of the word of God, let us lay aside the weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith, and let us consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. Heb. xii, 1. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall. 2 Pet. i, 10. Therefore, stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. c. v, 1. Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. xii. 14. And let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Gal. vi, 4, 5. That is, every man shall receive his own reward according to his own labour. See 1 Corin. c. iv. Now when we see a tree

which is burthened with good fruit, we praise it; but if not good fruit, we reject it. And so it is concerning man; if he is burthened or bears good fruit, then he shall be praised and shall wear a crown of glory. But if he be burthened with bad fruit, then he shall bear the pangs of eternal misery. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. i, 9. Be ye obedient children, not fashioning your selves according to the former lusts. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy; for I am holy. For remember we are not redeemed by corruptible things, but with the precious blood of Christ as of a lamb without blemish and without spots. 1 Peter, i, 14. Therefore, if we are in Christ, and love life, and wish to see good days, let us refrain our tongue from evil, and our lips that they speak no guile. Let us eschew evil, and do good; let us seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. 1 Peter, iii, 10. Therefore, my son, be not led away by strange doctrine, which is not according to the commands and condition of thy God, for although Christ hath suffered and died for sinful men, and we are saved by Grace. But yet we cannot obtain nor realize this saving grace and faith as a truth and surety in our souls, except we repent of our sins, and forsake the same, and so become new creatures in Christ Jesus. For remember that all old things must be done away, and all things must become new, for Christ hath not died to the intent to save us in our sins, neither that we should indulge ourselves in sin. But he hath died to save us from our sins and to deliver us out of the miry pit of sin, in which we are all fallen, therefore be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap, corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. Gal. vi, 7. Therefore, whatsoever thy hand findeth to do which is good, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. Eccl. ix, 10. And for further instruction, my children, read all my books, even the Book of God, from the

beginning to the end. Even as much or more than I have done. And pray for grace, faith, and heavenly wisdom, so that you may be preserved from the snares of this sinful world and its lusts. And may God Almighty bring you all to his holy mountain of love to praise him for ever, through Christ our Lord. Amen.

END OF THE FIRST BOOK.

BOOK THE SECOND.



Man's Innocency by his Maker, and his fall by the subtilty of the Devil.



You have in this little book an account of man's innocency by his Maker, and also his fall by that grand enemy the devil; and also a short argument upon it. It contains a short sketch of man's recovery through Christ, but this book hath an allusion to the great adversary of souls throughout, and ends with the Author's song of grief, and his confidence in Christ.

Now the wonderful work of Almighty God's Creation is great, and the fall of man is somewhat mysterious. But let us not seek after the things which are too hard for us. But let us trust in God, for what we know not, now we shall know hereafter if we love and serve God aright. But this we know that the soul of man came forth from that Almighty, and pure and holy being which is God, for God created man in his own image, in the image of God created he him male and female, created he them, and God blessed them. Gen. i. 27, 28. But it is true man's body was formed of the dust of the ground, and then God breathed into his nostrils the breath of life, and man became a living soul. C. ii. 7. So we see that the soul came immediately from God, and to him shall it return, O how pure and holy was man then in his first state, or condition as you see I have described in some of my other books. And now we must know that the soul of man was pure and holy at the first, because his maker is pure and holy, and for what wise and good purpose, and design, did God make his creature man for. Surely methinks that he made him to be holy and happy here, and so to be hereafter, for he made him pure and holy, here on Earth, and blessed him. And so to be happy

on earth, and then to be happy in Heaven, for ever and ever. O my soul how can thou love thy God enough since he hath made thee to be happy here, and happy for ever. And to enjoy the pleasures of Heaven, with him, for ever and ever. He will not enjoy his pleasures alone, but he made thee to share in the riches of his grace, and to drink of the Rivers of his pleasures. He made thee to be his sons and daughters, and heirs of heaven to possess his holy mansions, and to feed upon the rich pasture of his love. He delighteth in thee O man, and he hath set his heart upon thee, and his will is that they may inherit his everlasting glory. O how great is thy loving kindness! O Lord, for thou hath made us as it were to our thinking out of nothing, to enjoy life, being, and felicity with thee for ever and ever. And as thy justice, love and mercy was at the beginning, so it is to day, and will be for ever. And there is not a shadow of thy changing, and when God first made man, the male and the female, he put them in the beautiful garden of Eden, and he gave them a law and a commandment to life, and forwarned them of the danger of death, and they were both pure and innocent. And they were both naked, the man and his wife, and were not ashamed. Gen. ii, 25. They knew no shame because they knew no sin, and had they continued in that state, surely then their actions, works, and conceptions had been in pure love with each other, and holy to their God. But yet, it appears that it was suffered that man should be proved, and tried, and that by the grand enemy of souls, and by his subtilty he caused him to fall from the holy law and command of his God. And so that by his disobedience he lost the lovely image of God, out of his soul, and so became dead in trespasses and sin. But again, because the nature of that Almighty Being is so pure and holy, some people then may be ready to say, how is it then that his creature man was not kept pure and holy and that without any possibility of falling into sin. Why, it appears to me to be somewhat mysterious, yet some learned men will say that the cause of this was by the fallen Angels, of whom the devil was the first, and ringleader. But then if it be so yet, but why was it first suffered to be that he should tempt our first parent, Adam, and that while he was in a pure and holy state in the Garden of Eden, and in his innocency, and knew no sin. Gen. ii, xxv. But how this was suffered to be at the first, it is not given me

to know, and I have searched the scripture and I cannot find that it saith but very little about it. See the 2nd Ep. of Peter, ii, 4; Jude, i, 6; Job, iv, 18; xv, 15; Rev. xii, 7. xx, 10. But still I believe that there was a first cause of these things, and a great and important cause, and it is such a mystery altogether which I believe was never fully revealed unto man, neither are we commanded to search much into it, neither is it our duty so to do. And where we cannot trace the ways and works of Almighty God, we know that we are commanded to put our trust in him, for we are sure that the Judge of all the earth will do right. Because, he is righteous, just, and good. But for further satisfaction concerning these things see my book of Election on the danger of falling from Grace. But again, this we know, that is, we are fallen creatures and that we have been deceived by the enemy of souls, but yet God in his tender mercy hath provided for us a Saviour, and a most holy law to direct our souls to Heaven. Psal. xix, 7; Psal. cxix, 97, 165. But, nevertheless, it may not be amiss for me to point out to my readers some of the most important passages of the word of God, relating to that old serpent which is the adversary of souls, and now we know how that he deceived our first parents. But bless God that there was grace provided sufficient for our recovery, but let us by the help of God, beware lest for fear that we should fall from this grace, because there is no other grace provided than that of our Lord and Saviour Jesus Christ. And bless God that there is a promise that the seed of the woman should bruise the serpent's head, although he should bruise his heel, and so it was. Christ was bruised or hurt on earth for us, and that by his sufferings and death, in which sin and Satan hath been the cause of it, but yet, suffered of God and all for our Salvation. Isaiah, liii, 10. And again, it appears to me that the devil would fain have bruised the head of our Lord in the wilderness, so if possible he may have completely overthrown his kingdom. Matt. 4th. But bless and praise the Lord he did not, neither, can he ever do it now; because the head is in Heaven. It is true the devil may somewhat hurt or bruise the Church of Christ or the heel if I may so say which is on earth. But if we serve God aright then we know that he can never bruise nor hurt our holy head which is in heaven. But our blessed Lord by his righteous and holy life and sufferings and death, and

the victory he hath gained thereby hath given such a fatal and incurable blow to the devil's kingdom, a wound to the head of this beast that can never be healed; but now, my readers, seeing that we may be restored again into our first and most holy state, we must not then offer our sacrifices any more unto devils. *Levi. xvii, 7.* But unto the Lord, and his Christ who hath redeemed us by his most precious blood. *Rev. v, 9.* And again, we know that Satan will strive to deceive us in many ways, to destroy us as he did. *Job. i, 2.* But let us be like Job and hold fast our confidence, and wait patiently till our change come and then great will be our reward. *Apoc. Eccl. xci, 30.* But remember again that we must not go to warfare against Satan in our own strength lest he be too much for us but we must pray that the Lord may rebuke him and then by his mercy and help he will pluck our poor souls as a brand out of the fire. *Zach. iii, 2. Jude. v 9.* For if we resist the devil and that by prayer to our God, then he must flee from us. *James iv, 7.* Therefore, my brethren, let us learn to be wise and harmless, lest for fear that Satan should get the advantage of us, for we are not ignorant of his devices. *2 Corin. ii, 11.* See chap. iv, 4. And again, I fear, saith St. Paul, lest by any means saith he, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. *Chap. xi, 3.* Therefore beware of the subtilty of Satan in your minds, and we marvel saith St. Paul, for Satan himself is transformed into an Angel of light, *v 14.* Which appears something like in Peter; when he would have screened our Lord from suffering but Jesus was aware of this, and said unto Peter, get thee behind me Satan, thou art an offence unto me; for thou savourest not the things that be of God, but these that be of men. *Mat. xv, 22, 23.* For what is a man profited, if he shall gain the whole world, and lose his own soul? *v 26.* Therefore be ye aware of the deceitfulness of the heart, or sin; or Satan; and again, we see how Satan entered into Judas and for the love of money he betrayed his Lord and master. *Mat. xxvi, 26.* And now we see that the devil hath great power and is very subtle in deceiving the souls of men. And in another place it appears to me that St. Paul calls him the Prince of the Power of the Air, the spirit that now worketh in the children of disobedience. *Ephes. ii, 2.* And again, now it appears to me that there

is a more full description in the Revelation to John the Divine, concerning that old serpent the devil, then you can find in any other book of the Word of God: and it appears that he is called there Abaddon, or Apollyon, or the Great Red Dragon. Rev. ix, 11. And it is said, that there was war in Heaven; Michael and his Angels fought against the dragon, and the dragon fought and his Angels, and prevailed; not, neither was their place found any more in Heaven and the great dragon was cast out, that old serpent called the devil. Satan, which deceiveth the whole world, he was cast out into the Earth and his Angels were cast out with him, and they overcome him by the blood of the lamb. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time, and when the dragon saw that he was cast unto the earth he persecuted the woman which brought forth the man child, and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii. And again, it is said, that the dragon gave power to the beast and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle and them that dwell in Heaven, And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb, slain from the foundation of the world. If any man have an ear let him hear. Rev. xiii. And I saw an Angel come from Heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they

went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of Heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever. Rev. xx, 1, 2, 3, 7, 8, 9. And now I have opened down to your view the most or the greatest part of the passage of scripture relating to the adversary of souls. But now I find it is somewhat hard to explain the book of the Revelation exactly right, therefore I would rather say but little for fear lest I should offend my God, because I am commanded not to add any thing to this book which is wrong, neither to take away any thing from it which is right. Therefore let my words be few, but yet I understand something of the will, mercy and goodness of God, in this book and that of his most holy church and people. And this book is also very interesting and it gives us all an exhortation and an offer through Christ to take of the water of life freely. Chap. xxi, 17. Isaiah lv, 1. For we see also in this book, that we need this remedy, and the pure grace and help of God through the blood of Christ for our salvation ; for in this book we see the damnable nature of this proud, wicked, lustful, sinful, Babylon, or the world of wicked and lustful, and whorish sinners, and there is no remedy for these things. But the precious blood of Christ and that by repentance and forsaking of sins and leading a new and holy life in Christ Jesus. For this book shows us the most abominable nature of sin and sinners in the sight of God upon the Earth, and their most miserable and awful and wretched state hereafter, who live and die in sin without an interest in the blood of Christ. And it also shews us the state and condition of the true church of Christ upon earth, under the power and reign of Antichrist. And the rise and reign and rage of Antichrist in the world ; and it appears that this book points out to us the quiet and blessed and glorious state and condition of the true church here below, after the reign and downfall of Antichrist. But it will be a blessed coming for the righteous. See, 2, Thes. ii. Now in my serious thoughts and meditation I am got into the closet of my heart, and I find my self to be a reasonable creature, and I find myself brought into a world of

great mysteries, and I find that I have a body subject to pain and death. But in this body I find a living soul, but from whence came I, for I brought not myself into this world, but still I consider that my body came forth by generation. But from whence came they, surely ~~we~~ thinks that our first parent had no more power to bring himself into this world, than myself had to bring myself into this world. Therefore, before we was we knew it not, neither did we know that we should be, then from whence cometh our help? Surely we must then be created by that Supreme Being, which is God Almighty, who made man at the first in his own Image, pure and holy. But how is it that I find myself so far off from this state now, for I find that my fleshly heart is desperately wicked, and full of deceits, yea, it's past my finding out. Yea, and I find myself in a world of sin, and trials, and troubles, and adversity. Yea, I have fears and troubles, night and day, and am compassed about with pains, grief, and sorrows; and am subject to a thousand evils, and what is the cause of all this?

THE AUTHOR'S SONG.

O its thou enemy of souls,
Which hath disturb'd my peaceful rest,
And makes me languish and complain,
And smite upon my breast.

Why did thou come to trouble me
Why did thou come O then,
Why did thou come to ruin me
From that infernal den.

But still O Lord I will own my faults,
For grace to me thou had given,
Power to withstand his subtle will,
And to inherit heaven.

But, alas! O Lord I am involved in sin,
And from thy grace have fell,
O redeem my precious soul,
O redeem my soul from hell.

Redemption is in Christ alone,
Who hung upon the tree,
Who came from heaven to earth below,
O he hath died for thee.

Then let me to my saviour go,
And find my sins forgiven,
And may he come and dwell within,
And write my name in heaven.

I then shall there my father see,
In peace and joy and love,
And there with him for ever dwell,
With the sweet saints of God.

And may this be the happy lot and portion,
Of all them that love our lord and saviour,
In sincerity and truth.

The grace of our Lord Jesus Christ, be with you all.
Amen.

END OF THE SECOND BOOK.

BOOK THE THIRD.



Man in a Sinful State.



In this Book you have passages selected from the Holy Scripture, brought up to your view by chapter and verse. Shocking and an alarming account of the most wicked acts and deeds of sinful men, which things are left upon record for our examples, for you and for me, that we follow not their steps.



Now my readers, we see and feel the result of disobedience, and how it hath let the grand enemy into our souls, and sin, and misery into this world; and we see how soon wrath, hatred, and malice, and cruelty got possession of the soul, even as it appears in the first-born, which slew his Brother Abel. Gen. iv, 8. It appears that Eve was in hopes that she had gotten a man from the Lord, which would add to their joy and comfort, but alas, it appears that he added to their grief, shame, and sorrow; and it is often seen so in our days, and we know not what enemies hang at the breast of a Mother; and again, instead of man's seeking the Lord and the knowledge of his ways, they fell away to the evil imagination of their own hearts and their thoughts it is said was evil continually. So that it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi, 5, 6. But yet the Lord had mercy on them for a long time, nevertheless they repented not; but because they were strong and healthy and full of sin, and the judgment of God delayed, it was fully set in them to do evil. Eccl. viii, 11. And after the Lord had suffered their wicked practices for a long time, and gave them grace and a space of time to repent; but it appears they repented not; then mercy withdrew and gave place for justice, and then the Lord destroyed them

by the deluge of water and judged them as he saw good. Gen. 7, 21. And after the flood, sin still remained, for the inhabitants of Sodom and Gomorrah was very wicked sinners; therefore let us fall in with the offers of his grace and mercy, and forsake our sins before it be too late, for fear lest there be no remedy at all. And again, we see in another place how that Pharaoh's heart was hardened in sin, and how he fought against God, and despised the face of Moses. Exodus, c. v, 2, x, 28. And afflicted his people Israel. But the Lord, by his mighty power, overthrew him in the Red Sea, and saved his people Israel. Because his mercy, through Christ, endureth for ever. Exodus, c. xiv. But again, after this we may see that some of the children of Israel become very cruel and sinful, as you may see in this book. But that which is omitted in this Book, you may find it mentioned in some of my other Books, see the Book of Whoredom, or the Cruelty of the Wicked, therefore he that thinkest he standeth let him take heed lest he fall; and from whence came wars and fighting among you, saith St. James, come they not hence, even of your lusts that war in your members; yes, methinks it do, and through lust, pride, and covetousness, and to get a great name, I say by these things many thousands have been slain. For it appears that it was through wicked lust that so many thousands fell by the sword, as we read of in Judges, c. xix & xx. And again, it seems to be through lust, 2 Samuel, c. iii, 7. That Abner was slain, by the cruel hand of Joab, yet it appears that Joab slew him because he had slain his brother Asahel in the battle, 2 Samuel, c. iii, 27. But again, it appears that Joab, which was Captain over Israel, was very cruel, because he also slew Amasa in his cold blood, and it appears to me that Joab must have been in a sinful state when he done this, because he slew these two Captains in a very cruel and subtle manner—see 2 Samuel, c. xx, 9. And Joab said to Amasa, art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and he died.

O Joab, how fierce was thy anger and thy grudge,
To slay Abner and Amasa in their cold blood,
Had thou done it in the fierceness of the wars,
Thy guilt would not have been so bad,
Although, thou hadst their bodys marr'd.

But David never forgot it all his days,
 For thou was slain before long delays,
 For when thou at the altar stood,
 Thou wast slain in thy cold blood.

1 Kings, ii, 5.

1 Kings, ii, 29, 34.

And again, we see how that Baanah and Rachab slew their king to the intent of obtaining David's favour, but David being a just and wise man, and a man after God's own heart causeth them to be slain for their wicked deeds; for David said, that they had committed this against a righteous person, and that when he was lain upon his bed at noon. 2 Sam. iv, 5, 12. And again we see that after this in another place, that Ahithophel, David's counsellor became very treacherous and cleave unto Absalom the son of David, and so gave counsel to take away David's life, but when he saw that his counsel was not allowed he went home to his house and hanged himself, a poor sinful man methinks, he pointed the arrow as it were at David's heart, but it entered into his own breast. 2 Sam. xvii. But after David some of the King's of Israel was exceeding wicked, such as Manessah, which made his son pass through the fire, and he used enchantment and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord. 2 Kings, c. 21. For it is said that he filled Jerusalem with innocent blood. C. xxiv, 4. And many more of them provoked the Lord to anger. Yes, they did much wickedness, and grieved the holy one of Israel; O my soul, enter not too much into the secrets of their sins. But O that the Lord may humble our souls before him, and that it may please him to keep us from all these heinous, wicked, and detestable things which he abhorreth; and again, Jehoram was a very wicked King and he slew all his brethren with the sword, which were better than himself, moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. But see his miserable end, and after all this the Lord smote him in his bowels with an incurable disease. It came to pass that in process of time, after the end of two years his bowels fell out, by reason of his sickness, so he died of a sore disease. 2 Chron, xxi.

O Jehoram what hath thou done,
 O Thou hath killed thy father's sons,
 Why was thy heart so lifted up,
 To make them drink that bitter cup.

Could not thou rest in peace thy day,
And give thy brethren their ease,
That they with thee in love may dwell,
That in the end it might be well.

But alas! thou in thy sin was took,
The love of God thou hadst forsook,
And thou was took with a sore disease,
That no Physician could give thee ease.

Did not thy bowels then gush out,
Or on the ground was spilt about,
And thy soul to God did go,
To give account of thy works below

And it is said, that he departed without being desired, or without desire. 2 Chron. xxi, 20 And now it appears to me that the key to those wicked characters practices, and proceedings, are as follows:—As David describes them in his tenth Psalm, and saith, the wicked through the pride of his countenance will not seek after God. God is not in all his thoughts; and their characters are also described in the book of Job, where it is said, knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy, of the hypocrite but for a moment, though his excellency mount up to the heaven and his head reach unto the clouds yet he shall perish for ever and they which have seen him shall say where is he, he shall fly away as a dream and shall not be found. Yea, he shall be chased away as a vision of the night, the eye also which saw him shall see him no more neither shall his place any more behold him. His bones are full of the sin of his youth which shall lie down with him in the dust, though wickedness be sweet in his mouth, though he hide it under his tounge, and forsake it not, but keep it still within his mouth yet his meat in his bowels, it is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again. He shall not see the rivers, the floods, the brooks of honey & butter. The heaven shall reveal his iniquity and the earth shall rise up against him, this is the portion of a wicked man from God, and the heritage appointed unto him by God. Job. xx And again, speaking of a man in a sinful state, David saith, there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongues. Psalm. v, 8. and he hath said in his heart, I shall not be moved, for I

shall never be in adversity, in secret places doth he murder the innocent, and are cruel against the poor; he hath said in his heart, God hath forgotten, he hideth his face, he will never see it. Psalm. 10. Again the fool hath said in his heart, there is no God. Psalm, xiv, 1. for he flattereth himself in his own eyes until his iniquity be found to be hateful. Psalm. xxxvi, 2, 'They set their mouth against the heavens, and their tongue walketh through the earth, and they say how doth God know, and is their knowledge in the most High. See Psalm. 37. Again the psalmist saith, they sacrificed their sons and daughters unto devils, and shed innocent blood, even the blood of their sons, and of their daughters, whom they sacrificed, unto the idols of Canaan: and the land was polluted with blood. Psalm. cvi, 37. And again see and behold the abominable sins of Manasseh and how he had shed innocent blood. very much till he had filled Jerusalem from one end to another, beside his sin, wherewith he made Judah sin, in doing that which was evil in the sight of the Lord. 2 Kings, xxi, 16. Ah! my readers, these things appear most shocking unto us, and they are most abominable in the sight of the Lord, and my fellow sinners there is no hope, nor no peace, in a state like this, for the wicked are like the troubled ocean when it cannot rest, whose waters cast up mire and dirt, their is no peace saith my God to the wicked. Isaiah, lvii, 20. As we also see in that case, the case of Judas, that he found no peace for after he had betrayed his Lord and Master for the love of money as it appears. see Matt. xxvi, 15. But after that it appears he found no peace nor comfort for his troubled soul; and when he saw what was done, he went out and hanged himself. Matt. xxvii, 5. So we see, if we continue in our sins, until the love and grace of God withdraws itself then we are in a most miserable condition indeed, but if the glorious gospel of Christ, be hid it is hid to them that are lost in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them. 2. Cor. iv, 3. For it is said that the light of the wicked shall be put out, and the spark of his fire shall not shine, the light shall be dark in his tabernacle, and his candle shall be put out with him. Job, xviii, 5. And thus it may be fulfilled as it is written, then shall they call upon me, but I will not answer; they shall seek me early, but

they shall not find me, for that they hated knowledge and did not choose the fear of the Lord. Prov. i, 28, Therefore my son, let not thy foolishness pervert thy way, lest thou become wise in thine own eyes and so loose the light ; and thy heart fret against the Lord ; let not the flower of thy life pass away in cruelty, drunkenness, vanity, or folly. Woe unto them that rise up early in the morning that they may follow after strong drink, that continue until night till wine inflame them, and the harp, and the viol, the tabret, and pipe, and wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands. see Isaiah, l, 11. Therefore, they say unto God, depart from us for we desire not the knowledge of thy ways, what is the Almighty that we should serve him, and what profit should we have if we pray unto him. Job, xxi, 14. And now speaking of man that is in his sinful nature, he is also in this state and condition ; and now we must conclude that by the fall of our first parents, we are all included in sin, both Jew, and Gentile, as it is written : their is none righteous no not one, there is none that understandeth, their is none that seeketh after God, they are all gone out of the way, they are all together become unprofitable, their is none that doeth good no not one, and the way of peace have they not known ; their is no fear of God before their eyes, and now we plainly see according to the word of God, that by the deed of the law their shall no flesh living be justified in his sight—Because we have all broke the holy law of God, for by the law is the knowledge of sin, but still although the fallen state of man be so degenerate, so sinful, and so corrupt, and although their is no hope for them which die in their sins, yet their still is hope through grace for the living, and in this chapter we may plainly see the way of salvation through Jesus Christ our Lord. Rom. c. 3. And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world. 1 Ep. John, ii, 2. And now hath it a long time been fulfilled according as it is written, that is to say, he is a just God and Saviour. Isaiah, xlv, 21. Therefore he can be just, and the justifier of him who believeth on Jesus. Rom. iii, 26, But still observe his, my readers, that is to say, although Christ hath suffered and died for us poor sinners, and hath satisfied divine justice in every point, for us men and for our salvation, and hath opened a new and living way to the Kingdom of Hea-

ven, for all true believers, Yet, I say, although it be so, yet at the same time we must consider, and confess, and allow, and acknowledge, that Christ hath not suffered and died to the intent that we should indulge ourselves in our sins, but that he hath suffered, and died for this purpose, the just for the unjust, and to justify us in the sight of a just God, and to redeem us from the curse of sin, and to sanctify us from sin, and to cleanse us from all unrighteousness. He hath died to lift us up out of the miry pit of sin, in which we are all by our sinful nature fallen. Therefore, he redeemed us and calls us unto holiness, not unto unholiness; and when we feel the calls of Divine Grace working or operating within us, then it is our time to obey and repent, and to gladly believe, and embrace the Gospel of Christ, which bringeth unto us such good tidings of life and salvation through His name. And then, if we embrace the Gospel of our blessed Lord and Saviour, with the desire of our souls unto holiness, then he will pardon our sins and dwell in us, and so put an end to sin. And then, if our sins have been as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool, But yet, on the other hand, although Christ hath died for sinners, yet, if we continue and persist in our sins, and so refuse the gracious calls of Heaven until it is too late, then his blood will not avail for us, or profit us anything; and so at last we may be hardened in our sins, and never have repentance given, therefore let us not be deceived, God is not mocked, again let us remember that we are his servants, to whom we obey whether of sin unto death, or of obedience unto righteousness, but if our obedience be of sin unto death, remember then that their is none other name given under Heaven amongst men whereby we can be saved; except that of our blessed Lord and Saviour, But if our obedience be of that unto righteousness through grace, then we are sure and that through his word, that there is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. And now, my dear friends and fellow sinners, I beseech you in the name of the Lord, through the Grace of our Lord Jesus, to consider and take warning by what hath been said in this little book, and also in my next following book to this, called the Book of Whoredom and the Cruelty of the Wicked, for these have a more full description of these

lustful and abominable sins, and let us all look to the bleeding Lamb, and pray for mercy and grace, so that we may be delivered from these great and sore evils before it be too late; and and now, may thou be pleased, O Lord, to bless and sanction this work, according as it seemeth good in thy sight, and sanctify it to the souls of them that read or hear it as much as it seemeth good in thy sight: and forgive thy unworthy dust. Where he seemeth to come short by reason of his weakness, and inability, for Jesus Christ's sake. Amen.

And now, my readers, see many more of my little Books, because there is great and important things yet to come, and now may the spirit of his Grace be sufficient for us and lead us all to the realm of his everlasting love, through Jesus Christ our Lord. Amen.

END OF THE SECOND & THIRD BOOKS.

BY EDWARD CROOK.

AYLESBURY: PRINTED BY W. WOODMAN.

1837.

BOOK THE FOURTH.



The Book of Whoredom, and the Cruelty of the Wicked.



Now I have searched the Scriptures and I find that this is one of the most common and most dangerous sins that a Man or Woman can practice on the Earth, because, it is most abominable in the sight of God, and it hath such a connexion with almost all other sins, as it pollutes the soul, flesh, and seed, and makes it none other than fit for the fuel of hell. Therefore, read this book, and that with great attention, and see the result of this great evil, and the thousands which it hath slain, and see the cruelty of the wicked, and let us look to the bleeding Lamb, and pray for mercy and grace so that we may be delivered from this great and sore evil before it is too late.



Now I consider this sin to be one of the greatest sins which is committed under the whole Heavens. But now, my readers, we see that God blessed man at the beginning, and made him happy, and he was pure, and in love with his Maker. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the Earth. Gen. i. 27, 28. And they were both naked, the man and his wife, and were not ashamed. Gen. ii. 25 They knew no shame, because they knew no sin; and had they continued in that state, surely, then their actions, works, and conceptions had been in love with each other, and holy to their God. But it appears that it was suffered that man should be tried, and by his yielding to the temptation of the devil, and disobedience to the command of his God. It appears by this, that their eyes were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And so it appears that they soon found a guilty conscience, and that their holy nature was changed from a love of virtue, to that of vice. But again, methinks

that there was a monitor, or conscience, working within, which made their flesh and hearts tremble, saying, what hast thou done, thou hath got nothing but the bulk of the sins of the whole world in thy nakedness, to appear before an holy God. And now, my readers, I may still lead on to the way of man's restoration through Christ our Lord. But as this Book is called the Book of Whoredom, I shall, therefore, proceed on to some of those lustful and wicked acts which men have committed, which things you may find in Holy Writ. And now I consider that there was something of this great evil in man before the Flood, for it said that men took them wives of all which they chose, and that the imagination of the thoughts of his heart was only evil continually, Gen. vi. 25. And their wickedness was so great so that the Lord destroyed them from off the face of the earth. Gen. vii. 23. And it appears again that after the Flood, that this sore evil sprang up again in Ham, which mocked his father in his weakness. Gen. ix. 22. And it appears to me that he was the father of many wicked nations, and perhaps of Sodom and Gomorrah, whom the Lord destroyed by brimstone and fire. Gen. xix. 24. And after these things we read again and see how that the Children of Israel committed whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods, and the people did eat and bowed down to their gods, and Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, slay ye every one his men that were joined unto Baal-peor. And behold one of the Children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the Children of Israel, who were weeping before the tabernacle. And when Phinehas, the son of Eleazar, the son of Aaron, the priest, saw it, he rose up from among the congregation and took a javelin in his hand; and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the Children of Israel. And those that died in the plague were twenty and four thousand. Numbers xxv. 1. And

now we see the results of this great evil. And the pride and the wicked lust of this nature, if it is not restrained from, will ruin the body and sink the poor soul into hell. Therefore, if thy right eye offend thee, pluck it out, it is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. Mark ix. 7. And again, after those things, in the time of the judges of Israel, when there was no king in Israel, that there was a certain Levite sojourning on the side of Mount Ephraim, who took to him a concubine out of Bethlehem Judah, and his concubine played the whore against him, and went away from him unto her father's house, and was there four whole months. And her husband arose and went after her, to speak friendly unto her, and to bring her back again. And when he came to her father's house, her father received him joyfully, and he abode with him four days. And it appears that they were peaceable and merry together, and his father-in-law wished them to have stayed longer. But it seems that he did not wish to become burdensome to his father-in-law. Therefore his desire was to return home again, so the Levite and his concubine, and his servant, returned home again, and they came over against Jebas. Now the day being far spent, his servant wished his master to lodge there. But his master said unto him, we will not turn aside hither into the city of a stranger that is not of the Children of Israel, but we will pass over to Gibeah, which belongeth to Benjamin; and it came to pass that when the Levite was in the streets of the city, he sat him down, for there was no man that took them into his house to lodging. But behold there was an old man coming from his work out of the field, and when he came to them he spoke friendly unto them and took them into his house to lodge them. But now, it appears, that there was some very wicked men in this city, and they beset the house so that the Levite was obliged to let them have his concubine to do what they pleased with her; and they knew her and abused her all the night, so that it appears she was found dead at the door in the morning. And the Levite took her up upon an ass and gat him to his place. And it appears that he laid it to heart so much that he took a knife and divided her into twelve pieces, and sent her into all the coasts of Israel for them to consider what they had best do concerning this

evil matter. And it was so that all that saw it said there was no such deed done or seen from the day that the Children of Israel came up out of the Land of Egypt. See Judges xix. And they took counsel, and sent to the Children of Benjamin, their brother, saying, deliver to us the men the Children of Belial which are in Gibeah that we may put them to death. But the Children of Benjamin would not hearken to the voice of their brethren, the Children of Israel. But the Children of Benjamin gathered themselves together to battle against their brethren and now this shocking event which took place through this sinful and lustful and wicked act which had been committed. It appears, if I mistake not, that the Benjamites destroyed of the Israelites down to the ground forty thousand; and the Children of Israel destroyed down to the ground of the Children of Benjamin twenty and five thousand men and upwards. And this great and sore event seems to have occurred from the abuse which was done to the Levites concubine. And it appears that there was more destroyed of the Children of Israel than there were of the Children of Benjamin, yet the Benjamites seemed to be most in fault. Judges xx. And what can we say concerning these things? who can tell, it may be that the children of Israel, probably had committed some sin of uncleanness. But not so much public to the world nor so abusive, and if they had, no wonder why both parties were destroyed. But O how marvelous and misterious are thy works and judgments O Lord, are not thy ways and wisdom in the heavens, and in the skie, and in the deep waters. O, I intreat thee to humble my soul in thy sight, lest for fear that I should fall into some great evil and thou cut me off from the earth. And again, we also see that David committed a very great sin by committing adultery with Bathsheba, the wife of Uriah. 2 Sam. xi. 2. Now this sin of David's in committing adultery was very great, but this is not all, for he added to it, for it appears that he caused Uriah to fall by the sword of the Children of Ammon, to conceal his own wickedness. And again, David's sin was very great in this sense, now he being represented as a man of God, and at the same time indulged himself in this wicked act, it was therefore a hurt to the cause of God, and it also gave great occasion to the enemies of the Lord to blasphemize his most holy name. Therefore, let this be a

caution for every one that professeth to be a christian, that is, to keep himself by grace unspotted from the world. James i, 27. But now I had rather come short here, for it appears that David sincerely repented, and whom the Lord condemns not. Let not me condemn, but behold my little Book called Repentance, and see how this sin grieved his precious soul. But again, and David took her, who had been the wife of Uriah, to be his wife, but the child died; and after this, she bare him another son, and he called his name Solomon, and the Lord loved him; and after this, in a dream, God said unto Solomon, ask what I shall give thee, and in the choice which God gave him, he asked, and preferring understanding and wisdom, rather than long life, or riches, or the life of his enemies. And the thing which Solomon asked for, pleased the Lord, so that the Lord gave him wisdom, peace, honour, and riches. 1 Kings, c. iii. And he was counted the wisest man upon the earth. And now, I say, look and behold this great man, and that he seems to be strengthened and fortified against all evil and temptations. But see how he was drawn away, and that by the allurements of women. King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites. Of the nations concerning which the Lord said unto the Children of Israel, Ye shall not go into them, neither shall they come in unto you; for surely they will turn away your heart after their Gods; Solomon cleave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. And by the allurements of women and proud lusts he fell away to idolatry, and paid homage to strange Gods. 1 Kings, xi. 1. Therefore, he that thinketh he standeth, let him take heed, lest he fall. But now, I shall leave the bad deeds of Solomon here, hoping that he repented, and that his soul is at rest in glory; and you may see his sweet counsel and exhortation, and that is for us to avoid and to shun those evils. In some of my works following, which is most worthy of your notice, but blessed is the man that is like Job, for he seems innocent of these things, & observe what he saith of these things, he saith it is an heinous crime, a fire that consumeth to destruction. Job, xxxi, 9. And again, hear what Isaiah saith concerning these characters; they enflame themselves with idols under every green

tree, slaying the children in the valleys under the cliffs of the rocks. Isaiah, lvii, 5. And didst debase themselves unto hell, v. 9. And again, in another place, Jeremiah saith, lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness, and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedest to be ashamed. Jeremiah, iii, 2. And again, he saith I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Jeremiah xxiii, 14. And again, behold the whorish state of Jerusalem and their great abominations which are fully described in the 16 chap. of Ezekiel. Now the Lord had been mindful of them, and done them good, and blessed them with plenty; but instead of returning gratitude and thankful prayers and praises unto their God for the same, they indulged themselves in all manner of whorish practices, so that they were counted worse than Sodom. How weak is thine heart saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman? and behold the Judgment of the Lord in this chapter, pronounced against them for their evil works. And again, the prophet speaks much of their proud, lustful, and whorish practices in the 23d chapter, and of the judgments of God pronounced against them for the same. And now, my readers, these lustful and whorish practices if they are not restrained from, will lead men and women into blood-shedding to support and satisfy their wicked and lustful appetites, and if not repented of it appears that such will be judged as blood-shedders. See c. xvi. 38, xxiii, 45, Rev. xvii, 6. And again, hear the word of the Lord by Nahum the Prophet, concerning Nineveh that great city. The horsemen lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses; and for what cause? Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth

nations through her witchcraft. Nahum iii, 3. And again, behold the Revelation to John the Divine concerning this great sin, and he saith, there came one of the seven angels and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the Kings of the Earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Rev. xvii, 1. And again, it is said that all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, c. xviii, 3. And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the women which thou sawest is that great city, which reigneth over the kings of the earth, c. xvii, 15, 18. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, c. xviii, 24. And I heard another voice from Heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her. Rev. xviii, 4. And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and Glory, and honor, and power, unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again

they said, Alleluia. And her smoke rose up for ever and ever. Rev. xix, 1. Now it appears to me by scripture, if I mistake not, that those Babylonians was descendants from Ham, who mocked his father in his weakness. Gen. ix, 22. And it brought a curse upon him, and it seems to be a great sore and growing evil among the Babylonians, and it is greatly to be feared it was to the destruction of many thousands of souls. But still I believe that the Revelation hath an allusion to all who continually practice this wicked and lustful sin in the world, therefore, mock not thy tender father nor thy tender mother in their weakness, neither grieve them as long as they live, that a blessing may come upon you by their prayers from the Lord, for the prayers of a righteous man availeth much. (See my Book called by this name.) Now hear what King Solomon saith concerning these things, a man which I believe experienced as much or more than any man by the allurements of women. O behold his good counsel which he gives in his Proverbs, and how he recommends to us wisdom and the fear of the Lord, and he saith it is to deliver thee from the strange woman, from the stranger which flattereth with her words, which forsaketh the guide of her youth, and forgetteth the covenant of her God, for her house inclineth unto death, and her path unto the dead. Prov. ii, 16. But at the first her lips seem to drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now, therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy wealth, and thy labours be in the house of a stranger, and and thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof. Prov. v, 3. And he saith again, Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go

upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife, shall not be innocent. Whoso committeth adultery with a woman, is weak; he that doeth it destroyeth his own soul. Prov. c. vi. And again, Solomon, here by his much experience setteth forth the craftiness of a whore, and the way in which she intices a young wanton. For at the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the streets near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman, with the attire of an harlot, and subtil of heart. She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have bedecked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. So with her much fair speech she caused him to yield, with the flattering of her lips she forced him. So he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. Prov. c. vii. For she sitteth at the door of her house, on a seat in the high places of the city, to call the passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell. Prov. ix. 14. Therefore, my readers, be not deceived, God is not mocked, for whatsoever a man soweth, that shall he

also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. Gal. vi. 7. And again, we see that the law and command of God is this, thou shall not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness. Lev. xviii, 19. But see how far sinful men and women come short of this, and hear what St. Paul saith concerning the Gentiles, and see how far they was from his holy law. For they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Rom. i, 25. And for this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another: men with men, so that they were filled with all manner of wickedness. See Romans, c. 1. And again, hear and see what the law of Moses saith of these things. Leviticus, c. 20. But now, my fellow-sinners, I would advise you to hear what the Disciples of Christ say. Dearly beloved, I beseech you to abstain from fleshly lusts, which war against the soul. 1 Peter, ii, 11. But put ye on the Lord Jesus Christ, that is to say, Gospel Grace. For the night of ignorance with us ought to be far spent, because the gospel day is at hand. Let us, therefore, cast off the work of darkness, and let us put on the armour of light, and make not provision for the flesh to fulfil the lust thereof. For all that is in the world the lust of the flesh, and the lust of the eyes, and the pride of life is not of the father; but is of the world, and the world passeth away, and the lusts thereof. But he that doeth the will of God abideth for ever. Therefore, all you that read this book, be ye aware of this great and sore evil, because I believe that there is no sin that is much more detestable in the sight of God than this sin which I have stated, neither do I think that there is any sin kept in practice much more than this sin; that is to say, either by longing or lustful thoughts, or the desire of the evil heart, or by private and open practices. *Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart, saith our Lord.* Matt. v, 28. Now the best way to resist this great and sore evil, is by grace and humble prayer, through Christ, and to

fear God ; and, like Joseph, say how can I do this great wickedness, and sin against God. Gen. xxxix, 9. Now this will expel this sin out of the body and soul. At some certain times, I believe, when nothing else perhaps will not. Therefore, let us look to the Bleeding Lamb, and pray for repentance, mercy, and grace, so that we may be delivered from this great and sore evil before it be too late. Amen.



THE CRUELTY OF THE WICKED.

On behold what Satan, disobedience, and sin hath done, and how cruel it hath made the offspring of Adam. Now it appears that after the fall, that Eve conceived and bore Cain, and said I have gotten a man from the Lord. But perhaps she was not rightly aware what sin had done, and the sting which it had left in their offspring, and likely she thought that he would become their help, support, and joy, and comfort. But, alas ! he become their grief, shame, and sorrow, and I say, as I have said in another place, we know not what enemy hangs at the breast of a mother ; for we see that after Cain that Eve bare Abel his brother, and in process of time it came to pass that they brought their offerings unto the Lord, and the Lord had respect unto Abel, and his offering : but unto Cain, and to his offering, he had not respect, because his ways was not right in the sight of the Lord. And it appears that this filled his heart with hatred, envy, and malice against his righteous brother. But still, we see what fair conditions the Lord set before Cain concerning his acceptance. But it appears that all would not suffice nor assuage his wroth, and it is said, that Cain talked with Abel, his brother, and I am ready to think that he talked with him very unreasonable, unfair, and awkward. But again, methinks that on the other hand that Abel talked with him reasonable, fair, and right, and with

good sense. But it appears that all would not suffice, for we see that with cruel hands and a sinful and malicious heart and spirit, how that he rose up and slew his righteous brother. A Cain, with cruel hands, thou didst destroy thy mother's love and father's joy, and the voice of Abel's blood cried unto the Lord from the ground, for he found no mercy from the hand of his brother upon the earth. Therefore, it appears that he cried unto the Lord that he might look upon it, and through Christ he himself found the mercies of heaven. But if the Lord had no more mercy on us than we sometimes have for one another, I say then if it were so, then we should be almost destitute of mercy. But bless the Lord it is not so, but his blood speaks better things than that of Abel's. Now, according to our laws, which appear to be just and right, I say by this law, man's blood seems to claim justice. But blest be the Lamb of God, for his blood claims mercy. And again, after the flood we see how pride, lust, wickedness, and cruelty began to spring up in the evil heart of man, for we read of the sodomites, and there we see that how lustful, wicked, and cruel they were; for methinks that they would have destroyed Lot with the two Angels of Heaven, had it lain in their power. But by the power of the Lord these blessed ones smote them with blindness, so that they could not hurt their precious souls. And, perhaps, these sodomites never saw no more at all, for it appears that in a little time they died by the fire of his vengeance, in misery, groans, and fears. Now, Lot had said to his sons-in-law which married his daughters, up get ye out of this place for the Lord will destroy this city; but he seemed as one that checked unto his sons-in-law. Oh, now what a lively figure is this of the punishment of the wicked in hell fire; how many there seemeth to be, it is to be lamented, who, when they are forwarned of the lake of fire and brimstone, make a mock of it and will not believe it, till like the sons-in-law of Lot, they come to feel the scorching heat as they did the burning of Sodom and Gomorrah. Therefore, my readers, these things are left upon record, for you and for me, for an example that we follow not their steps; and still here is in this subject something very remarkable, but I must omit. But one thing be ye aware of, and that is, see that ye fight not against the holy messengers of God. Gen. c. 19. And again, we also read of the cruelty of Pharaoh.

King of Egypt, who knew not God ; and how he commanded the midwives to kill the dear infants of Israel as soon as they was delivered from their mother's womb, even in the time of their sharp travail, pain and sorrow. But still the Lord had mercy upon them, and at his good he took away the king's life. Exod. ii, 23. And again, we see how cruel the Philistines was to put out the eyes of Samson, or bored out his eyes, and bound him with fetters of brass ; and he did grind in the prison house. Judges, xvi, 21. Ah, Samson, was not thine heart enticed by a woman, and did not not she deceive thee, and cause thy strength to fail, and brought thee into bondage and shortened thy days. But again, we also read that some of the Kings of Israel was very cruel and wicked in their days, even Saul the first King of Israel, for we see and read how that he slew the Priests of the Lord. At that time when he pursued after David to take away his life, for we read and see how that David in the time of his distress came to Nob to the Priest, whose name was Ahimelech and requested some relief, and by David's subtle and fair speech Ahimelech in the integrity of his heart, it appears, supplied his necessary wants. And Saul, David's enemy, hearing of it was wroth with Ahimelech, and would not hear his cause. But commanded and slew on that day fourscore and five persons that did wear a linen ephod. He slew those which he had no command to slay, and he spared some of them which the Lord had commanded him to slay. See 1 Sam. xv. 9. But it appears that Doeg was the informer or instigator to this wicked act, and it appears that David speaks of it in the 52 Psalm. But notwithstanding there may be something of the just judgment of God in this. See 1 Sam. ii 20 to 31 ; ii. 11. But nevertheless it appears that Saul was very cruel and wicked in doing of it, for it is said that he smote Nob the city of the priest with the edge of the sword, both men and women, children and sucklings, and the dumb animals thereof, smote he with the edge of the sword. 1 Sam. xxii. 18, 19. But it came to pass, after this, that his own sword departed not from him, for in the day of battle he was sore wounded by the archers, and he commanded his armourbearer to slay him, but he would not ; therefore Saul took a sword and fell upon it, and so he ended his

days. He was cruel to others, and at last he became cruel to himself. 1 Sam. xxxi. 4. And again, we see that Ahab, King of Israel, was very cruel and wicked in his reign, and so was Jezebel his wife, for they was so worldly minded and so covetous and so cruel that they brought in a false accusation of blasphemy against Naboth, and took away his life to the intent of taking possession of his field. 1 Kings, xxi. 18. But observe, my brethren, it was in the days of old as it is now, that is to say, sometimes we see in this life that the innocent are condemned and lose their lives, and the guilty go free. But this denotes that there is a judgment day to be, and the Lord by the mouth of Elijah denounceth judgment against Ahab and Jezebel his wife, and this was their end in this life. Ahab was wounded in the battle and he died, and the dogs licked up his blood, 1 Kings, xxii, 38. And Jezebel, Ahab's wife was thrown down out of a window and the dogs eat up her flesh. 2 Kings, ix, 33, 34, 36. According to the word of the Lord which he spake by Elijah the Prophet. 1 Kings, xxi, 23, 24. See my little Book called "The Power of God against the Wicked." And we see and read that many of the Kings of Israel and Judah were very wicked and cruel in their days, such as Manasseh, and many more, and see how this grieved the spirit of the holy one. But many a time was the Lord merciful unto them and to save them out of the hands of their enemies, and would not stir up all his wrath. O how many times he sent unto them his messengers of love because he had compassion upon his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people till there was no remedy. 2 Chron. xxxvi, 16. And the City of Jerusalem was besieged until there was no bread, and the city was broken up and the King of Babylon took the city and burned it with fire, and he was so cruel that he took the King Zedekiah and his sons, and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. 2 Kings, xxv, 7. See Jer. xxxix, 6. But again, we see how that the King of Babylon had the mastery of the children of Israel, and carried them away captive, but not because he was righteous,

but because they was wicked, therefore the Lord delivered them into his hands. And we read also in the Book of Daniel of his idolatry, pride, and cruelty. For it is said, that he made an image of gold, whose height was three-score cubits and the breadth thereof six cubits, and he commanded that all his people, nations & languages, should fall down and worship his image which he had made, and, being so full of pride and cruelty, commanded that those that worshiped it not, should the same hour be cast into the midst of a burning fiery furnace. Dan. iii, 6. And at that time the Children of Israel was in bondage as it were, and lay under his mercy as he thought, but at the same time there was, as it appears, a few righteous souls among them, of whom was Shadrach, Meshach, and Abed-nego, and these men, it is said, regarded not the king's decree, they served not his Gods, nor worshipped his golden image, which he had set up? Dan iii, 12. Then the king to shew his pride and power was so cruel that he commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace, v. 23. But the Lord was with them there, and delivered their righteous souls, so that they received no hurt, v. 27. And it appears to me that Nebuchadnezzar the King would have made something like a hell for the righteous, but hell itself was never made for the righteous, neither shall they endure it although the earth may be set on fire. 2 Peter, iii, 10, 12. For the eyes of the Lord are over the righteous, and his ears are open to their prayers. But it is true, I suppose, that some have been burnt at the stake, and that for the cause of holy religion. But surely this was suffered of God, and that to be for some wise pur-

pose; and it also exhibits to our view the cruelty of sin and satan; and it also shews us what zeal and love the christian hath for his Lord and master; and it also shows us that their love and attachment to his cause is stronger than death. But still, by what hath been mentioned concerning the three holy children, we see by this that God can deliver us from the burning flames when he pleaseth; and he also can bring the cruel, proud, boastful spirit down, and lay it as low as the beasts of the field. And thus it was by the king Nebuchadnezzar. See Dan. iv, 30. But at first, when he saw the mighty work of God display itself in the burning fiery furnace, he seemed to be somewhat humbled. But again, after all this, it appears that his proud spirit was lifted up at that time when he said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? And the same hour he was driven from men, and did eat grass as oxen, till his hairs are grown like eagles' feathers, and his nails like birds' claws. Dan. iv, 33. But at the end of those days the Lord had mercy upon him, and convinced him of his wicked error, and his understanding and reason returned unto him, and he praised and extolled and honored the King of Heaven, and confessed that his works are truth and his ways judgment, and those that walk in pride he is able to abase. Dan. chap. 5. But to see more of the goodness of God towards these three holy children, see my little Book, "God's care for his People." And concerning the King of Babylon, see my little Book, "The Power of God against the Wicked." And again, look and behold how Job sets forth the character of the cruelty of the wicked. Job. chap. 24. And now we are come to the New Testament, and there we see the cruelty of Herod the King. The Wise Men of the East it appears, by a star, had some token of the birth of Christ, and they made it known to Herod the King. But when the wise men had found the child Jesus, they did not return to bring the king word again, according to his desire, because they were warned of God in a dream that they should not, therefore, they departed into their own country another way. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and so cruel that he sent forth and,

slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Matt. ii, 16. Oh, my readers, we hear and feel of great distresses, troubles, adversity, and afflictions in our days. But ours is but little in comparison to what we read of in the Holy Scripture. For how severe, sharp, keen, and cutting it must be in a case like this, that is, for the poor dear infants to be snatched from the breast, or from the hands of their fathers and mothers and then to be slain as it were before their eyes. Surely, methinks that it was like tearing off the flesh from their dear parents' bones. But, again, it may be probable that he was afraid of some revival or opposition or competition against himself or his house. Concerning the King of the Jews, so it appears to me that his intent was this, that is to say, by slaying all those poor infants of Bethlehem he thought that he should be sure to kill the child Jesus, which was represented the King of the Jews. But, bless the Lord, O my soul, for thou delivered thy beloved son out of his hands, until his days were accomplished, so that he should be the propitiation for our sins, and not for our's only, but also for the sins of the whole world. 1 Epistle of John, ii, 2. Oh, thou cruel monster if thou never repented, surely then God will bring you into judgment for these things, and that he will require the blood of these dear infants at your hands. But, my readers, as I have no comment to go by, that is upon a subject like this, I would advise you to see what the commentators say upon it, for it appears to me that he was a very cruel and wicked King, and I think, perhaps, that he died an infamous death, and so departed without being desired. But still let us leave this subject to the will of God, for we know that the Judge of all the Earth will do right because he is righteous. And again, we read of John the Baptist, and he was a good man, which set forth the Gospel, justice and the truth, the things which God loves. Now Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done. Added yet this above all, that he shut up John in prison. Luke iii, 20. And when Herod's birth-day was kept, the daughter of Herodias danced be-

fore them, and pleased Herod. Whereupon he promised with an oath to give her whatever she would ask. And her mother it appears was lifted up with too much lust and pride, and cruelty; instructed her daughter so that she asked for the head of John the Baptist in a charger. And so to satisfy her proud lustful heart, and sinful appetite, this holy man John, he was beheaded in the prison. And his head was brought in a charger, and given to the damsel; and she brought it to her mother. Matt. xiv. 6. Oh, what a proud, cruel, revengeful act was this. Oh, how will this stand in the day of judgment, if this holy man's head appears unto them in like manner, as it did when they executed him upon the earth. Surely, methinks that they will appear with horror, fear, and shame, if his blood should be required at their hands. And again, in another place we see that by cruel hands how they stoned holy Stephen, who testified unto the people the truth which is of Jesus out of the holy scripture. But great was his faith, and the glory which he saw, and he commendeth his soul to the care of his Lord, and at his death prayed for his enemies; and his soul ascended up into Heaven, and no doubt but what his station is in the heavenly mansions of love. Acts, c. 7. And now, my readers, if you observe and take notice of what hath been mentioned in the Book of Whoredom, and in this of the Cruelty of the Wicked, then you will see that it plainly appears and shews us that through the pride and lust that is in the heart of man, proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, and these are the things, saith our Lord, which defile a man. Matt. xv, 19. And now, my fellow-sinners, I must speak plain, for by Grace I have searched the Holy Scriptures, and by Grace I have somewhat found out the corrupt depravity of the heart of man; and I cannot find any thing that is more cruel nor worse in the sight of God than the proud, wicked, whorish, lustful desires of the sinful and depraved heart. Behold, it is said, and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Rev. xviii, 24. And there is a day of judgment coming on in which he shall have judgment without love or mercy, who hath shewed no mercy. But where there hath been love and mercy, then

the same shall rejoice against judgment. James ii, 13. Because the christian knows by happy experience that Christ dwelleth in him, and it fills his soul with such high degrees of love and mercy both to man and beast. Therefore, by faith, he knows that he shall at the Day of Judgment obtain mercy through his blessed Lord and Redeemer. For God sees his tears, and knows what he feels concerning those that are oppressed by the cruelty of the wicked. Therefore, let us all look to the Bleeding Lamb, and pray for mercy and for grace, and repent, so that we may be delivered from this great and sore evil before it be too late. And now, my readers, I must leave this little Book to your consideration, and by the Grace of God, I intend to lead your minds on to some of my other Books of more important and consoling comforts, which are of Jesus Christ our Lord. Amen. And may they prove a blessing to all your souls for his name and mercy's sake. Amen.

END OF THE FOURTH BOOK.

AYLESBURY:

PRINTED BY WILLIAM WOODMAN,
1837.

BOOK THE FIFTH.

One God, the Righteousness of God and Christ,

Now there are many pretended Gods worshipped on the Earth, but in this Book you will only find one God, and that he is a just God and a Saviour, and that he is sufficient for our salvation. Now, this is a blessed work, well worthy of your consideration.



And now, my fellow sinners, we see and feel, and that by our proud lustful and sinful nature and cruel practices, that we have debased ourselves near unto the lowest hell, and that we have merited God's wrath and displeasure against us, and who is there now to be found that can deliver us from eternal burnings? If we look unto our idols, they cannot save us—or if we cry unto all the gods of this world, they are all as weak and as helpless as ourselves, and cannot rescue one poor sinful soul from hell; neither can any one redeem his brother, or give to God a ransom for him. Therefore, my fellow sinners, seeing that these things are so, let us therefore, by divine grace, return unto our offended Father, and that, with a deep contrition of heart, implore the righteous merits of Christ's blood for our salvation: for there is but one true and living just God and Saviour, and he is the maker of all, therefore there is no honour nor glory that we ought to give to another; therefore thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth, glory in this that he understandeth, and knoweth me that I am the Lord which exercise loving kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord. (Jerm. ix. 23.) And I believe that every child of God will say Amen, so be it, my Lord and my God. Know, therefore, this day, and

consider it in thine heart, that the Lord he is God, in heaven above, and upon the earth beneath; and he is the true and living God, and there is none else. (Deut. iv. 39.) Before me, saith he, there was no God formed, neither shall there be after me; I, even I, am the Lord, and beside me there is no Saviour. (Isaiah xliii. 11.) Is there a God beside me? saith the holy one—yea, there is no God; I know not any: for thus saith the Lord, the King of Israel and his Redeemer, the Lord of Hosts, I am the first; and I am the last; and besides me there is no God. (chap. lxiv., again see chap. xlv., see also in this chapter.) That the Lord he is God, and that he is righteous and good, a just God and a Saviour. Neither hath he said unto the seed of Jacob, seek ye me in vain; but he hath said, look unto me and be ye saved all the ends of the earth, for I am God and there is none else. (Isaiah xlv. see chap. lxvi. 9.) And again, the word of the Lord came unto Jeremiah the prophet, saying, behold I am the Lord, the God of all flesh; is there any thing too hard for me. (chap. xxxii. 27—see 1 Cor. viii. 4.) And again, it is said in another place, that thou, even thou, art Lord alone, thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein; the seas and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee. (Nehemiah ix. 6.) And who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage; he retaineth not his anger for ever, because he delighteth in mercy. (Micha. vii. 18.)

Now, speaking of anger, my brethren, we know that our anger is oftentimes retained in sin; but this is not so with God, for I believe that thine anger is righteous O Lord, and that it is thy displeasure against us because of our sins. Is not thy anger excited or stirred up by thy divine justice, as thy mercy is by Christ, for thou art righteous O Lord; even a just God and Saviour. And now, O Lord, may thy ways be my ways, and thy righteousness my righteousness, and thy mercy my mercy, and thy love my love, and thy law my law, and thy people my people, and thy son my Saviour, and so be it unto all them that love thee, Amen.

And now my readers, you have heard of many strange religions in the world, but you may plainly see, if you look into the word of God, that he is God, and that all other gods are but idols; but you, perhaps, may say to me, why then do so many people in the world worship those idols? Why, my short answer is this, because men in ancient times, I be-

lieve, by the subtlety of the devil and the fall of man, and by pride and wicked lust of the flesh, and sinful ambition whose minds were for worldly things, and to neglect prayer which is due to that supreme Being above; therefore by these things and the like, I believe that they have left the straight path of duty which belongeth to God, and so have grieved the holy spirit of grace so as to have departed from them for a season, for God knowing that the imaginations of the heart of them and their offspring was to do evil, therefore I believe that God hath left them at times to the imagination of their own hearts, and to the worship of idols; for if a man do not, by the help of God, strive to keep the grace of God within his soul he then surely will fall away to some idol; but these idols, they may prove, but they cannot make them happy, for there is no peace saith my God to the wicked, so by their wickedness they have hindered the beauty of God's grace and the gospel of Christ, so that it cannot hardly take possession of their souls; but notwithstanding, although there may be some nations in this miserable condition, but yet I believe that God giveth them a law in their mind and a conscience within; and this often times admonisheth and testifieth unto them of what is wrong, and of that which is right in many things, and that they should shew mercy and kindness to one another; and I also believe that the oppressed and obedient, and humble souls that would feign shew mercy and love to their fellow creatures, and would wish to live in peace with all men, as much as it lieth in their power, although they may not know rightly the plan of salvation, yet at the same time I believe that such will be saved, and that by the righteousness of the Lord Jesus; if they worship that Supreme Being, as well as they know how, let them be of what nation, tongue, or people they may be; for behold it is said, that mercy rejoiceth against judgment; but on the other hand it is said, he shall have judgment without mercy, who hath showed no mercy; but now, in short, I shall only point out to you now, two places in the word of God, whereby, and the cause whereby the nations have provoked the Lord to anger, which you may find in the 12th chapter of Deuteronomy: observe the 31st verse, and again see Saint Paul to the Romans, chap. i., the 18th to the 32nd verses, and there you may have a more full description of them. But leaving these things to your consideration, I must, by the help of God, proceed on to the Redeemer's righteousness, which is most worthy of your at-

tention. And now, my dear readers, if you look into some of my other Books, that is, into the little book, called the *Goodness of God, or the Sufferings of Christ*, and the such like, and there you will see in reality the tender mercy and love of God, in giving his beloved Son out of his bosom for our salvation. For, behold it is said, for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. (Isaiah ix. 6.) But now, for Christ to be the mighty God, the everlasting Father, is an important text, and I suppose that by some it hath been doubted of, and that it hath been said by some that the second person in the Trinity is not God, and I find that some have said that Christ is but mere man, and that every saint is as much God as Christ is, and they say, that to equal Christ with God is high blasphemy. But such people err, my beloved brethren, and that by the neglect of prayer, and not rightly understanding nor considering the Holy Scripture. But the humble soul that is taught of God shall know for himself, nevertheless I say that is for Christ to be the mighty God, the everlasting Father. This may be rather mysterious to some, and if these words were to be put to some Christians, perhaps they could scarce tell how to explain them. But if you will allow me the expression, that is, one passage of Scripture is a key to open or discover unto us another; therefore, you may plainly see as follows—how Christ bears this excellent character: for saith he, I and my Father are one. (John x. 30.)

I believe that they are two persons indeed, but they are so united in one most glorious, holy, and true spirit, and in holy, grand dignity, so co-equal; so it appears to me that this holy divine spirit, being so co-equal, cannot be disunited, and Saint Paul saith, he is over all gods, blessed for ever, Amen. (Rom. ix. 5) Even the brightness of his Father's glory, and the express image of his person; and again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him, and again of the Son he saith, thy throne O God is for ever and ever. (See Heb. i.) Therefore it appears that God calleth the Son God and commandest the angels to worship him, therefore he is God, and of God, blessed for ever, Amen. And it appears that he is a mighty God, and that by his works and miracles (see my book of the miracles of Christ) and again for might and

power see him raise from the dead; and again after this, saith he to his disciples, all power is given unto me in heaven and in earth, (Matt. xxviii. 18.) For he is Lord of lords, and King of kings. (Rev. xvii. 14.) But again, how can he be the everlasting Father? Why my dear friends, he is in the Father, and the Father in him, and the world was made by him. (John i. 10.) And it appears to me, that the Father and the Son, and the Holy Ghost agree in one. When God said let us make man in our own image, after our likeness; therefore in sum it is this God in Christ, and Christ in God is the everlasting Father, and he is our righteousness, and he hath led captivity captive, and ascended on high, and received gifts for men. (Psalm lxviii. 18.—Ephes iv. 8.) Therefore I will trust and not be afraid; for he also is become my salvation. (Isaiah xii. 2.) The lines are fallen unto me in pleasant places. (Psalm xvi. 6.) For the Lord hath sworn; and will not repent, thou art a priest for ever after the order of Melchizedek. (Psalm cx. 4.) But now it may be that some of my readers may have a desire to know who this Melchizedek was, therefore, observe, that in where you meet with easy passages of scripture in some places, I say but very little about it, because it is easy to be understood, and it would make my work more expensive; but where you find some things somewhat hard to be understood, I say, these things, I endeavour, by the help of God, to explain in as easy a way as I can; so that my weak readers, or those of little understanding may be somewhat edified and profited thereby.

Now, probably it may be, that some may think that this Melchizedek was only a mere man, as a priest on earth, acting for God in Canaan: but this appears to me somewhat strange, because I cannot find that the scripture speaks but very little of it, except it be in this history of Abraham. (Gen. xiv.) And again, it appears to me, that Canaan or the Canaanites were descendants from Ham, who by prediction was cursed by Noah. (See Gen. ix. 25.) Therefore it is rather doubtful whether they enjoyed such a high degree of holy religion as this, or whether they had much communion with such a heavenly priest as this Melchizedek; but yet it appears that this holy priest met with Abraham there after his return from the war, and brought him bread and wine and blessed him; but still it appears to me that he must be something more than mere man, because it appears that St.

Paul first called him King of Righteousness, and after that also, King of Salem, which is King of Peace, without father, without mother, without pedigree or descent, neither beginning of days nor end of life. (See Heb. vii.) Therefore, it may be said by some, who then was this Melchizedek? Why, it appears to me, that he was the King of Righteousness acting in a righteous cause, as God himself and the King of Peace, which I believe is the Son of God himself, which is the priest of the most high God, which communicated his forgiving love unto Abraham; and that through his atonement which hath erected a throne of grace for his and our comfort and salvation. And it is said, that this holy priest brought him bread and wine and blessed him after his return from the slaughter; for surely methinks that Abraham had need of something to refresh him after this tremendous combat; but still it may be that this bread and wine had something more in it than that of satisfying his bodily wants, even of that of satisfying his weary and tired soul, therefore it may be that Abraham's heart panted for some token and assurance of God's forgiving love after the slaughter; so I think, perhaps, that this bread and wine which was given unto him by this holy priest hath an allusion to the body and blood of Christ, which healeth, and comforteth, and sanctifieth the penitent soul from all its defects. And thus we see, that Abraham obtained and realized this sanctifying blessing; and it is said that he gave him tithes of all, that is to say, in a spiritual sense, of all his love and affections which he gave unto God and his holy priest, which in type and figure appears to be Christ himself; and thus we see, that there was blessing for blessing, and love for love; and if you set my beloved aside from the holy scripture, then I see no beauty in it at all. Therefore, whether this Melchizedek was a holy priest of God on earth, or whether he had the appearance of one, and yet was a bright celestial one from heaven, it is hard to say; but yet we may venture to say, that Abraham, and we ourselves also derive all our blessings and all comforts through that blessed mediator, that holy priest above, even that heavenly Melchizedek, which is Jesus Christ our Lord, and he is our righteousness, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. (Isaiah xi. 5.) For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause

righteousness and praise to spring forth before all the nations. (Isaiah lxi. 11.) Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace, O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee, he is utterly cast off. (Nehemiah i. 15.) But Judah yet ruleth with God, and is faithful with the saints. (Hosea xi. 12.) And hear what our blessed Lord saith for our encouragement—I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture; and again he saith, I am the good shepherd which giveth his life for the sheep. (John x. 9, 11.) Again, his dear disciple John, saith, behold the Lamb of God which taketh away the sins of the world. (chap. i. 29.) And it is said in another place, neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. (Acts iv. 12.) For God commendeth his love towards us in that while we were yet sinners Christ died for us. (Rom. v. 8.) For it is said, that he saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him, and his righteousness it sustained him; for he put on righteousness as a breast plate, and an helmet of salvation upon his head. (Isaiah lix. 16.) But now observe my friends, what follows, notwithstanding although Christ is our righteousness, and our complete salvation, but at the same time we must not think that we stand sure in Christ, except we repent of our sins; for except ye repent saith our Lord, ye shall all likewise perish; and without holiness no man shall see the Lord; for the merit deserted by his pure life and death was not to maintain us in our sins, but to deliver us from them, and from the curse of sin; and although his arm brought salvation, yet it is said that he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. (Isaiah lix. 17—see verse 18.) But still it appears that the vengeance or punishment due unto us because of our sins, was laid upon Christ, for it is said, that the chastisement of our peace was upon him, and with his stripes we are healed; and that the Lord hath laid on him the iniquity of us all. But although it be so, yet at the end, or at his second coming, it appears to me that he will be clothed with vengeance, and will be just and righteous, and will have a just zeal for God and his people, that is, when the Lord Jesus shall be revealed from heaven with

his mighty angels in flaming fire, taking vengeance on them that knew not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe; therefore my little children, let no one deceive you by a counterfeit faith, or a false resemblance of these things: neither by presumptuousness, or unreasonable or groundless confidence in divine favour; for remember, that he that doeth righteousness is righteous, even as he is righteous; but he that committeth sin is of the devil, for the devil sinneth from the beginning, and for this purpose the Son of God was manifested that he might destroy the works of the devil. And now, O Lord, I beseech thee to pardon me, if I have wrote down anything amiss in this little Book; and help us all to build up our most holy faith upon thy dear Son, and learn to depart from sin, so that we may love thy will, ways and worship,—and that we may love one another as those bright celestial ones do in heaven. Amen.

END OF THE FIFTH BOOK,

BY EDWARD CROOK.

BOOK THE SIXTH.

The true proof of the Holy Messiah.

In this little Book you may see how the Old Testament, the Law and the Prophets correspond with the Gospel, and that by chapter and verse, which things are a clear proof and demonstration that he is the Saviour of mankind. This Work is selected out of the Holy Scriptures in such a complete way and manner, so that every one who rightly considers it must own its truth.

Now, for a satisfaction to some, by the help of God, I shall endeavour to compare the Old Testament with the New Testament, and then we shall see how the Law and the Prophets correspond with the Gospel, birth, and manner of Christ. And speaking of Christ, the Lord said unto Abraham, in thy seed shall all the nations of the earth be blessed. (Gen. xxii. 18.) The Gospel saith, he was the son of Abraham. (Luke iii. 34.) The Law or the Prophets saith of the stem of Jesse, or the Son of David. (Isaiah. xi. 1.) The Gospel saith, he was the Son of David. (Luke iii. 31—Rev. xxii. 16.) The Prophet saith, that he was to be born of a Virgin. (Isaiah vii. 14.) The Gospel saith, he was born of the Virgin Mary. (Matt. i. 16, 18.—Luke i. 34, 35.—chap. ii. 5, 7.) The Law or the Prophet saith, that he should come forth out of Bethlehem, or be born there, whose goings forth have been from of old from everlasting. (Micah v. 2.) The gospel saith, that he was born there. (Matt. ii. 1.) The prophet Isaiah saith, that one should cry in the wilderness, saying, prepare ye the way of the Lord, make straight in the desert a highway for our God; (chap. iv. 3) the Gospel saith, that John the Baptist did so before Christ. (Matt. iii. 1, 3.) Isaiah saith, the people that walked in darkness have seen a great light; they that walked in the land of the shadow of death upon them, hath the light shined, (chap. ix. 2) and so it was fulfilled. (Matt. iii. 16, 17, 23.) Isaiah saith, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, (chap. xxxv. 5.) and so it was in the days of Christ. (Mark vii. 32.—see my little Book called *The Miracles of Christ*) The Prophet also saith, that he should be despised and rejected of men, a man of sorrows, and acquainted with grief.

(Isaiah liii.) And so it was with our Lord in his days, he had not where to lay his head; his soul was exceeding sorrowful, even unto death. (Matt. xxvi. 38.) Yea, he was in an agony, and his sweat was as it were drops of blood. (Luke xxii. 24—see my little Book, called *The Sufferings of Christ*.) And again, Zechariah the Prophet saith, rejoice greatly O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee, he is just, and having salvation, lowly riding upon an ass, and upon a colt the foal of an ass. (Zech. ix. 9.) And the Gospel saith, that Jesus Christ, as he was going to Jerusalem, having found an ass, sat thereon. (John xii 14—Matt. xxi. 7.) The Psalmist saith, blessed is he that cometh in the name of the Lord. (Psalm cxviii. 26.) And the Gospel saith, as he was going to Jerusalem, the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. (Matt. xxi. 9.) And again he saith, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. (Psalm xli. 9.) And so it was with Christ; for Judas, one of his disciples, betrayed his Lord and Master. (Luke xxii. 46.) The Prophet saith, he was numbered with the transgressors. (Isaiah liii. 12.) And the Gospel saith, that he was crucified betwixt two thieves. (Mark xv. 27, 28.) And though he was crucified, yet God would not leave his soul in hell, nor suffer his Holy One to see corruption. (Psalm xvi. 10.) Neither did he lay in the grave long enough to see corruption, for he was buried the day before the sabbath; (Mark xv. 42) and that he rose the day after. (chap. xvi. 1.) Now the Gospel saith, that Christ rose from the dead; and behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it—his countenance was like lightning, and his raiment white as snow; and for fear of him, the keepers did shake, and became as dead men; and the angel said unto the woman that came to see the sepulchre, fear not ye, for I know that ye seek Jesus which was crucified; he is not here, for he is risen, as he said, come see the place where the Lord lay. (Matt. xxviii. 2.—see my little book, called *The Resurrection*.) And he was seen of many after his resurrection, as of Mary Magdalen; (Matt. xxviii. 9) and of the eleven disciples (16, 17, 18—k xvi. 14) and of the two that were going to Emmaus; (xxiv. 13) and it is said, that he was seen of above five

hundred brethren at once: (1 Cor. xv. 6) and last of all, he was seen of me, saith St. Paul, as one born out of due time. (verse 8) And are not these things a clear proof that Jesus is the Son of the living God. Now I say, when we read the Old Testament, and there see how the Law and the Prophets, and their prophecies foretel of the birth, and the life, and the sufferings, and the death, and the resurrection and ascension of our Lord, and so then look into the Gospel, and there we see all that the Prophets have said concerning him have been fulfilled by him. Now, seeing these things are so, then what hard heart can deny him, and say that he is not the Saviour of the World. And again, there are more proofs in the word of God, that he is the Messiah that should come into the world; and if you take pleasure in looking through the whole of my Works, by God's help, you will find much consolation to your souls. Now the Scripture is the word, and the foreknowledge of God, revealed unto holy men, and fulfilled by the Lord Jesus; and for a proof of Christ that he is the Son of God, hear what Saint Matthew saith:—And Jesus when he was baptized went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. (Matt. iii. 16, 17.) Is not this enough to convince us all that he is our peace and rest, when this voice came from the excellent glory. And again you may find another clear proof that he is the Son of the blessed: now when Peter, James and John were up in the mountain with our Lord, then they saw his glory, and he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him; and behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, this is my beloved Son in whom I am well pleased; hear ye him: now this voice they heard, and was sore afraid, but their Lord comforted them. (Matt. xvii. 2.) And it appears that Peter never forgot it—for he speaks of it in his Epistle—for he saith, that Jesus received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son in whom I am well pleased; and this voice, saith Peter, which comes from heaven, we heard when we were with him in the Holy

Mount. (2 Peter i. 17.) And again, when he was in humble duty to his Heavenly Father, and teaching the people the way of life, and in his prayer he said, Father glorify thy name, then came there a voice from heaven, saying, I have both glorified it and will glorify it again, and the people that stood by and heard it, said that an angel spake to him. (John 12 xxviii.) And surely I think that the eyes of these bright celestial ones above, was upon their Lord, and watched him throughout all his life and sufferings, even to the grave. And what heart can conceive, or what tongue can express the joy that there was in heaven when they met with their Lord again in heaven, in his glory, for he was in glory with the Father before the world was. For again, hear what he saith, O Father, saith he, glorify thou me with thine ownself; with the glory which I had with thee before the world was. (John xvii. 5.) Therefore, by these things it is a clear proof that he is in the Father, and the Father in him; and by his love and kindness he is the delight of heaven. And again, when holy Stephen was brought to suffer for a righteous cause, he being full of the Holy Ghost, looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the heavens opened, and the Son of man standing on the right hand of God. (Acts vii. 56.) And now, behold him changed from the manger and the cross into his everlasting glory: for John, the divine, saw in the spirit the one like the Son of man clothed with a garment down to the foot, and girt about the paps with a golden girdle; his head, and his hairs, were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his countenance was as the sun shineth in his strength, and when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, fear not, I am the first and the last. I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Rev. i. 13.) I am the root and the offspring of David, and the bright and morning star. And the spirit and the bride say, come. And let him that heareth say, come. And let him that is at thirst, come: and whosoever will, let him take the water of life freely. (Rev. xxii. 16.) Even so be it, Lord Jesus, Amen, and Amen.

END OF THE SIXTH BOOK,

By EDWARD CROOK.

BOOK THE SEVENTH.

The Miracles of Christ.

This is an excellent Book, and it contains most of the Miracles which our Blessd. Lord wrought while he was upon the Earth, and this Work is drawn up together, and you have it in one view by chapter und verse, with some essay and plain explanations thereto; and I will venture to say that this Work is well worthy of your notice.



Now, we still see the tender mercy and goodness of our blessed Lord and Saviour towards poor afflicted, and helpless, and miserable sinners. O Lord, when thou began to preach the Gospel of thy love, thou began to show mercy, and to heal all manner of sickness, and all manner of disease among the people, for thou healed them that were tormented, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, (Matt. iv. 23, 24,) and many more, as follows: for there came a leper and worshipped him, saying, Lord if thou wilt thou canst make me clean, and Jesus put forth his hand and touched him, saying, I will; be thou clean, and immediately his leprosy was cleansed. (Matt. viii. 2.) And again we see, by faith and humiliation, how the Centurian besought the Lord to heal his servant, for he knew how his servants were in duty bound to do as he bid them, and to come and to go at his call; therefore the Centurian knew that he had a master, even Christ, in which he himself was in duty bound to pay the same respect to; and by so doing he obtained the sweet grace of his Lord. And it appears unto, me that his faith and humiliation was imputed unto him for righteousness, for his servant was healed in the self same hour. (Matt. viii. 13.) O, how thou art admired in thy courts, O Lord, and

had in remembrance with them that are round about thee. And again, when Jesus was come into Peters' house, he saw his wife's mother laid and sick of a fever, and he touched her hand, and the fever left her, and she arose and ministered unto them; and when the even was come they brought unto him many that were possessed with devils, and he cast out the spirit with his word, and healed all that were sick, (Matt. viii. 14, 15, 16) that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities and bare our sicknesses. (Isaiah liii. 4.) And behold his mighty acts upon the deep waters; for when he was upon the sea with his disciples, behold there arose a great tempest in the sea, in such that the ship was covered with the waves of the sea, and he rebuked the winds, and assuaged the rolling waves, so that there was a great calm, and the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him? (Matt. viii. 24.)

Now when Jesus was come into his own city, they brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith, had compassion upon him, and forgave him his sins, and healed him, but the Scribes judged him as a blasphemer, because he forgave sins, and they did not believe in the only begotten Son of God. (Matt. ix. 2, 3, 6.) And there came a certain ruler unto Jesus, and worshipped him, saying, my daughter is even now dead, but come and lay thy hand upon her, and she shall live; and Jesus arose and followed him, and so did his disciples. And behold a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment, for she said within herself, if I may but touch his garment I shall be whole; but Jesus turned him about, and when he saw her he said, daughter, be of good comfort, thy faith hath made thee whole: and the woman was made whole from that hour. (Matt. ix. 20.) It appears that this poor woman was sore afflicted for a long time, and probably it was the way in which the Lord saw good to humble her soul; and it may be that she had tried many means, but could not be healed; but now the Lord had great mercy upon her, and gave her grace to believe in the Lord Jesus; and it seems that she came unto her Lord in faith, and in much assurance, and in a very humble way and manner, so the Lord was pleased to comfort her and to restore her whole again, because she believed in the goodness of her Lord and

Saviour, and by faith, that certain ruler obtained mercy and grace in the sight of the Lord, for he restored his daughter again, and he presented her to her father again alive, because he believed in the name of the Lord. (Matt. ix. 18, 25.) And again, and two blind men cried unto our Lord and said, thou Son of David have mercy on us; and Jesus saith unto them, believe ye that I am able to do this? They said unto him yea, Lord; then touched he their eyes, saying, according to your faith, be it unto you—and their eyes were open. (Matt. ix. 30.) And so, O Lord, be thou pleased to open the eyes of our understanding that we be not blinded by the mist of eternal darkness.

And behold they brought to him a dumb man possessed with a devil; and when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, it was never so seen in Israel. (Matt. ix. 32.) And very true, and it is true that Moses and the Prophets did many miracles, but their Lord Jesus excelleth them all. For all their works were done by the efficacious power, and virtue, and goodness of our Lord. Therefore the Lord saith, the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them; and blessed is he whosoever shall not be offended in me. (Matt. xi. 5.) But the Scribes and Pharisees were offended in him, because he done good on the Sabbath day; for there was a poor man stood in the midst of them on the Sabbath day, with his right hand withered; and they watched him whether he would heal on the Sabbath day, that they might find an accusation against him. And Jesus had compassion on the man, and looking round about upon them all; he said unto the man, stretch forth thy hand; and he did so, and his hand was restored whole as the other; and they were filled with madness, and communed one with another what they might do to Jesus, and how they might destroy his precious life, (Luke vi. 10, 11—see Matt. xii. 14—and see my little Book, called *The Sufferings of Christ*) and they grieved his spirit. Then was brought unto him, one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw, and all the people were amazed (Matt. xii. 22) when they saw his gracious works. But still the Pharisees were offended in him, and grieved his holy spirit. But, O Lord, who would not love thee, seeing that thou

always went about doing good, and healed the sick, and fed the hungry; for it is said that the Lord had compassion on the multitude, and he would not send them away an hungry, therefore, behold the great miracle that was wrought by the power of the Lord Jesus; for with five loaves and two fishes he fed about five thousand men, besides women and children, and they did all eat and were filled, and they took up of the fragments that remained twelve baskets full; (Matt. xiv. 20, 21.) And again, he fed four thousand men, besides women and children, with seven loaves and a few little fishes, and they took of the broken meat that was left, seven baskets full. (Matt. xv. 37 38.)

And again, our Lord wrought a miracle upon the deep waters, for he walked on the sea and he saved poor Peter when his faith failed within him, even at the time when he sunk in the deep waters. (Matt. xiv. 25 31.) And when he was in the land of Genesaret they brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole. (Matt. xiv. 36.) Then Jesus went thence and departed into the coasts of Tyre and Sidon, and behold a woman of Canaan came out of the same coasts and cried unto him, saying, have mercy on me O Lord, thou Son of David, my daughter is grievously vexed with a devil, but he answered not a word, and his disciples came and besought him, saying, send her away, for she crieth after us; but he answered and said, I am not sent but unto the lost sheep of the house of Israel; then came she and worshipped him, saying, Lord help me; but he answered and said it is not meet to take the childrens' bread, and to cast it to dogs; and she said, truth Lord, yet the dogs eat of the crumbs which fall from their master's table; then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt; and her daughter was made whole from that very hour. (Matt. xv.) It appears to me, it was not because the Lord would not have compassion upon the poor woman that he gave her such an answer, but likely it was to try her faith, and to humble her soul, and to prove her, and to bring her nearer to the Lord; and it also may be to prove her as a trial, or to bring her to the test, or to see if she had any other place whereby she might obtain help for her daughter, except the Lord Jesus. But it appears that there was none to help her daughter but the Lord, therefore

she come to her Lord in faith and in a very humble way and manner, and when the Lord saw her faith, and humility, and importunity, he was pleased to heal her daughter, and it is left upon record for an encouragement for the Gentiles as well as the Jews; and we see by this that there is no difference between the Jew and the Gentile, for he is Lord over all, and in him shall the Gentiles trust. (Rom. xv. 12.) And Jesus departed from thence and came nigh unto the sea of Galilee, and went up into a mountain and sat down there, and great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them, insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. (Matt. xv. 30.) And there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatick, and sore vexed; for oft times he falleth into the fire, and oft into the water; and I brought him to thy disciples, and they could not cure him; and Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus and said, Why could not we cast him out? And Jesus said, Because of your unbelief. (Matt. xvii. 14.) Now we see that our Lord's people are weak in faith at times; now it seems to me, that it is not so easy a thing, as it is commonly thought, to believe the word of God; for I cannot obey what God hath commanded me, unless I first believe what he hath taught me; and I think it is harder to lay the sure foundation of faith than it is to obey, for if our faith is rightly established, surely then I think our obedience will follow close after. And the apostles said unto the Lord, Increase our faith. (Luke xvii. 5.) And now, O Lord, I beseech thee, through Christ, to give us thy heavenly grace to increase our faith to believe in the works of the Lord Jesus, *then* grace, faith, and obedience will sweetly work together, Amen. And it appears, that the Lord hath more compassion upon his creatures than we have for one another; for behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David; and the multitude rebuked them because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou Son of David:

and Jesus stood still, and called them, and said, What will ye that I should do unto you ? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes ; and immediately their eyes received sight, and they followed him. (Matt. xx. 30.) And the blind and the lame came to him in the temple ; and he healed them. (xxi. 14.) Now in the morning as he returned into the city, he hungered ; and when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever ; and presently the fig-tree withered away. (Matt. xxi. 19.) Ah, leaves of profession will not do when the Lord shall visit us, if we do not possess the fruit of righteousness, and as leaves will not satisfy the husbandman without fruit, neither will our profession avail us anything that is good in the sight of God without obedience to the Gospel of Christ, and our lives submissive unto holiness, and by their fruits ye shall know them, saith the Lord ; but we still see the tender mercy of our Lord towards poor helpless sinners, for there was in their synagogue a man with an unclean spirit ; and he cried out, saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him : and when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And the people were all amazed when they saw his powerful, and graceful, and gracious works ; and his fame spread abroad throughout all the regions round about Galilee. (Mark i. 23.) It appears that the devils fear and tremble, and O that thy fame may spread abroad throughout all nations, and that they may all believe in thee thou lovely Son of God ; and that they may all fear and tremble, and sincerely repent and receive grace to believe the Gospel, then perfect love will cast out fear. And another miracle Jesus wrought on one that was deaf and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, Eph-pha-tha, that is, Be opened ; and straightway his ears were opened ; and the string of his tongue was loosed, and he spake plain : and they were beyond measure astonished, saying, He hath done all things well ; he

maketh both the deaf to hear, and the dumb to speak. (Mark vii. 32.) Now in St. Luke's Gospel you may find that our Lord wrought a great miracle in the sight of his disciples by a draught of fishes, and it was so that when the Lord had taught the people out of Simon Peter's ship, he said unto Simon, Launch out into the deep and let down your nets, for a draught, and Simon said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net; and when they had done this they enclosed a great multitude of fishes; and their net brake, and they beckoned unto their partners which were in the other ship that they should come and help them; and they came and filled both the ships, so that they began to sink; and when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord! For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And after this, Peter did catch men by the power of grace from the Lord Jesus; for we see in Acts ii. 41, that there was added unto them in one day about three thousand souls; and the Lord added to the church daily such as should be saved, verse 47. And thanks be unto Almighty God for it; and I hope and trust, through Jesus Christ that there hast been added to thy church daily ever since such as should be saved; and I hope and pray that there will be till time shall be no longer; and may God Almighty grant it through Jesus Christ our Lord.

And again, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise left up herself; and Jesus laid his hands on her—and immediately she was made straight, and glorified God. (Luke xiii. 11.) And again, behold there was a certain man before him which had the dropsy; and Jesus had compassion on him, and healed him, and let him go. (Luke xiv. 4.) And as thou healed so many temporal bodies, so O Lord, be thou pleased to heal our spiritual souls, thou God of our salvation. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off, and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass that as they went, they were cleansed. And one of them, when he saw

that he was healed, turned back, and with a loud voice glorified God; and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. (Luke xvii. 12.) Now it appears to me, that these nine men were nearer in relation to Christ, speaking after the manner of the flesh, than this Samaritan, and likely they were some of his own countrymen; but this poor Samaritan was counted as a stranger: but it appears, that he was most thankful, and most humble, and loved most, therefore I do not see it a right thing, that we who live in a Christian land should condemn or accuse any nation or people under heaven that are simple and humble, and worship that Supreme Being as well as they know how—though they may not understand the plan of salvation so well as we; for where there is most given, there is most required; and to him that is least given, there is less required; and let us be aware of this, that we that have the Gospel of Christ, must give God the praise and glory, lest we shall be the farthest off of the grace of Christ. And Christ did a miracle at the marriage in Cana of Galilee. And by his Almighty power and virtue, he turneth water into wine. (John ii. 9.) Now after this, there was a certain nobleman whose son was sick, even at the point of death, and he besought the Lord that he would heal his son. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. And by the word of Jesus it excited his faith, and his son was healed in the self same hour. (John iv. 50.) And we read also in John v. that there was at Jerusalem a pool of water, having five porches; in these lay a great many impotent people of blind, halt, withered, waiting for the moving of the water; for an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water, stepped in, was made whole, of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years; when Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise; take up thy bed and walk. And immediately the man was

made whole, and took up his bed and walked. Now we see that by means the angel had power given him to do great things; but our blessed Lord, by means, or contrary to means, even by his word, can do whatsoever seemeth him good. And again, you see in another place, that our Lord did a miracle by way of means, for we read and see, how that Jesus spat on the ground, and made clay of the spittle; and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam; and he went his way therefore, and washed, and came seeing. (John ix. 7) O, how amiable thou art in thy acts, thou lovely Jesus, and in the eyes of thy dear children; but a terror to the unbelieving Jews.

Now we read of a wonderful miracle that Christ wrought upon one that he raised from the dead; and you have in St. John, chap. xi. Now a certain man was sick named Lazarus of Bethany, the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Now Jesus loved Martha, and her sister, and Lazarus; and when he had heard that he was sick, he abode two days still in the same place where he was: then after that, saith he to his disciples, Let us go into Judea again: and after that he saith unto them, Our friend Lazarus sleepeth: but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. But Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless, let us go unto him. Then when Jesus came he found that he had lien in the grave four days already. Now these dear sisters Mary and Martha, as soon as they heard that Jesus was coming, went and met him; and so you may read in this chapter, with what love and faith, and humility of soul they address their Lord with, and they trusted through him in the Godhead, and said, Lord, if thou hadst been here my brother had not died: and Mary said, But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. And they believed in the Resurrection of the Dead, and that the Lord's power was infinite; and when this salutation which our Lord and they imparted to each other, was past a little, Jesus groaned in the spirit and was troubled, and said, Where

have ye laid him? They say unto him, Lord, come, and see. Jesus wept. And Jesus cometh to the grave: it was a cave, and a stone lay upon it: and Jesus said, Take ye away the stone: But Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days; but Jesus being he who purifieth the body from corruption, would not draw back at this, but strengtheneth Martha's faith. Then they took away the stone from the place where the dead was laid: and after the Lord Jesus had prayed to his Heavenly Father, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go.

Now, mark and observe, you that read these lines, and have examined the Holy Scriptures—I say, can you believe that there is any spirit, below an infinite and Godlike spirit, that can do those miracles that Christ did. And when we read in the Old Testament and hear what the prophets say concerning him—and then looking into the New Testament, and seeing that he fulfilled all that they wrote concerning him. Therefore I say, it appears to me, by a clear demonstration that he is the Son of God, and that he is in the Father, and the Father in him: and so by the grace of God, I believe, that has he had power to raise the dead, and to bring the souls into their bodies again, so I believe he will have power to raise the dead at the day of the resurrection, and to bring them to judgment. And by the grace of God, I believe we are as likely, after death, to rise up into a world above, as we were to raise up into this world; but they are two great mysteries—but one we may believe, because we see it is so, and we need not disbelieve in the other; for God is as able to bring us into a world above, as he was to bring us into this world below. Now there are many proofs to convince us that the Scriptures are true, but I will speak of only one now, and that is, I believe, that the Holy Scriptures were never written by bad men, nor the Infidels, for they disown and condemn them altogether; therefore I say, he never could be a prompt inspired man of the devil, because it speaks against all manner of sin, and casteth his throne down to the ground, and shuts him up in black despair, and casteth him into hell to be tormented day and night for ever and ever. (Rev. xx. 10.) Therefore I say, if bad men did not write the

Holy Scriptures, they must have been good men who wrote them—inspired men of God; therefore, if the Holy Scriptures were not written by Satan, they must have been written by Almighty God; for truth and righteousness is of God, but sin is of the devil. So I think if the word of God be not true, then the devil would overthrow all. And again, and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? (Matt. xii. 26.) Now by this one proposition which I have made, it appears to me to be a clear demonstration of these things, so that every one that rightly considers it, must own its truth: but yet at the same time, a man in his sins cannot believe feelingly to the saving of his soul, except he sincerely repents of his sin, and hath grace and faith in God his Saviour. But who shall I liken or compare the great part of mankind to, who hath a kind of historical faith? Now you hear of the works of Christ, and cannot deny them: but sin sets you at such a distance sometimes, so that you cannot scarcely believe them. O let me compare you to the queen of Sheba; for it is said, that she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is spoken of here. Now it appears, that the queen of Sheba was a great way off from the Land of Canaan. Now it appears, when the queen of Sheba had heard so much of this great man Solomon, and all his wisdom, and all his fame, and all his understanding in the ways of the Lord his God, it was so great that she could scarcely believe all that was said concerning him; and it appears that she could not rest in her own land satisfied, unless she knew the truth of these things that she had heard concerning him; therefore she was determined to come to Jerusalem to him to know the certainty of those things that she had heard concerning him. And when she came unto him, she proved him with hard questions, and communed with him of all that was in her heart; and Solomon told her all her questions; there was not anything hid from the king which he told her not; and when the queen of Sheba had seen and heard all Solomon's wisdom, and perceived his understanding, and the capacity of his soul, and the house of his God that he had built, and the order of his servants, and when she had seen all these things there was no more spirit in her; and she said to the king, It was a true report that I heard in mine own land of thy acts and wisdom—howbeit I believed not the words until

I came, and mine eyes had seen it, and behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom, and all the earth sought to Solomon to hear his wisdom, which God had put in his heart. (1 Kings x.) And O, that all the earth may be like unto the queen of Sheba; and that they may not rest satisfied in scarcely believing the things concerning the fame and power, and reputation, and love of the Lord Jesus. But O that they may, by the help of God, come out of their land of unbelief to him, and see if these things be true, which they have heard concerning him; and if we come to know, with a good desire, like as the queen of Sheba did to Solomon, with a whole purpose of heart, but not only so, but by humble faith, repentance, and prayer, and then, no doubt, but at the Lord's good time, thou wilt be ready to break out like the queen of Sheba, and say, Surely it was a true report that I heard in mine own land, of thy acts and of thy wisdom. Howbeit I believed not the words until I came, and mine eyes had seen it. Surely thy wisdom, acts, mercy, and loving kindness, exceedeth the fame, which we heard of thee: happy, happy, are thy children which stand continually before thee, and hear the words which proceed out of thy gracious lips, thou lovely Son of God.

END OF THE SEVENTH BOOK,

BY EDWARD CROOK.

PRINTED BY J. PICKBURN, NEW ROAD, AYLESBURY.

BOOK THE EIGHTH.

The Sufferings of Christ.

This Work is well worthy of being called the Christian's Treasure, and the Repenting Sinners Life; it shows us our wretched state and condition by our sinful nature, and our recovery by our Blessed Lord and Saviour. When I have meditated on, and read this Book, and that with humbleness of soul, it hath made the tears trickle down from mine eyes, because he hath suffered so much for me, and loved me so much, and I have loved him so little. This Work hath a fair explanation to it, and it contains two of the Author's Divine Songs, which he hath often times sung before his God, with his eyes towards Heaven, being alone in secret places.



Behold! what a mystery of redeeming love—and thanks be unto Almighty God, because he hath revealed it unto us by the son of his love. Now I intend to say a few words concerning the Fall of Man; and then, by the help of God enlarge upon his recovery, by the sufferings of Jesus Christ our Lord.

First,—I believe that the Almighty God made man, upright, and perfect in holiness, and exempt from sin: I believe that Adam did not know in his first state what sin was; and God commanded him to avoid it, and not to eat of it—and the Lord shewed Adam the danger of it, and said unto him, In the day that thou eatest thereof thou shalt surely die. Now I believe that there was a possibility for Adam to have stood in a perfect state without sin; because God had commanded him not to sin—therefore I cannot believe any thing adverse from this. But I believe, by the grace of God, that when the Lord gave Adam a command to avoid sin, he also gave him power to avoid it: for if God had not given Adam

grace and power sufficiently to have resisted the temptation, then how could it be expected that he could have resisted it? Because he had no more grace nor power than what came from God. But let not God be accused with sin, which is an abomination to him; and at the same time, I believe that there was a possibility for Adam to fall into sin, because God had said, in the day that thou eatest thereof, thou shalt surely die. And now to be brief—I see that Adam did fall from the command of the Lord his maker, and perhaps it may be said, or thought by some, that he fell by his free will; but yet it appears to me, that it was not so altogether, because the Lord his God had not given him this freedom or liberty without any restriction or limitation; therefore, it appears to me, that the devil was the first instigator of it, and that by his suggestion, and insinuating this thought into our first parents minds, and that by a false pretence of making them more wise, and that they should be as Gods, knowing good and evil; but still Adam was in the fault, because he had the power of acting and resisting; therefore, it appears to me, that he had somewhat stolen this freedom or liberty, which thing was denied him of God, and so he acted by the will of the devil; but not by the will of his God, so it was not God's will nor pleasure that he should disobey; neither doth it appear that it was God's design that he should disobey; but sometimes I think that there always was and that there always will be trial of probation, and a victory to be gained before that a soul can enter into everlasting glory. But the cause why this was so from the beginning, it is not given me to know, neither is it my duty to search much into it, but I really do think that there is something more in that evil spirit, the devil, than that of which we are aware of, (see Book 2nd, page 22, and 23,) and thus we see, that the devil had great power to tempt Adam, but then he had not power to force nor compel him into this shameful state in which we are all in by his disobedience.

Now, I see that when Adam had fallen from his God, that there was nothing short of his Maker that could save his soul from death, that is to say, that there was nothing to save him, except there was something provided to satisfy Divine justice which the Lord would accept of; for how could the Lord by Divine justice alone save his soul when the word was gone out of his mouth, that is to say, if thou break my commands, thou shalt surely die; therefore, the word of the

Lord is truth, and he cannot lie. Now we see that Adam was dead in sin, and which way was he to look for deliverance—if he looks to the word of God, that condemns him,—and if he looks to himself, he sees that he is naked and cannot merit any thing that is good from the hand of his Maker. So in this state he is lost, and are all his offspring lost? Yes, for as in Adam, all died. Now, I see man cannot be saved, except the holy law be accomplished by man; but Adam cannot fulfil it, because he hath broke it, and God could not, according to his justice, be reconciled with man, except there was an atonement made for sin. And again, it doth not appear to me reasonable that the Holy Ghost should take upon him our sinful nature, because he proceedeth from the Father, and acts for the Father, and the Son on earth in spirit and not in person: and there may be a great deal more said concerning these things, but I omit, and pass on, to be as plain as I can, that people of the lowest capacity may understand.

Now, seeing the state of man is so, O then, is there no way in which man can be saved—is there not so much as one twig to catch at to deliver our poor sinful souls from the burning. O, do not stay here, O my soul, in this state; look again! look again unto the rock of thy salvation! for there is one way, whereby, we may be saved, and but one! O praise, O my soul, praise the Lord, as long as thou hast breath praise His most holy name. Now, the Lord saw man in this sinful state, but he so loved him that he willeth his salvation. Now, I see that I stand in need of a Saviour, and bless the Lord, O my soul, for he hath provided me one; O, well may the good old writer say, All wisdom cometh from the Lord and is with him for ever. (Apoc. to Eccl. i. 1.) O, what a mystery of glad tidings there is opened unto sinful man, that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. (John iii. 16, 17.) And by him the holy law of God is accomplished, for he left his Father's throne, and came down into this sinful world and became man as well as God, and was in the flesh as a substitute, and was tempted in all points as we are, but he sinned not. And although Adam broke the law of his God, the Son of God sanctified it, and fulfilled it; and he was the

end of the law of God for righteousness, he established the covenant of the Lord, he made reconciliation to his Father for our transgressions, and the Lord was satisfied by the merit of his Son, and said, This is my beloved Son, in whom I am well pleased. (Matt. iii. 17.) Now I see that the covenant of the Lord stands sure in Christ, and blessed be all them that flee unto him for refuge.

Thou came from thy Father
From cherubs on high,
And left grand glory
For us to die.

Thou came from heaven,
And angels fair
And left thy mansions
Our sins to bear,

Thou came from Jerusalem,
The city of God,
And left celestial,
The place of love.

And came to a world
Of sin and woe,
For our transgressions,
Thy blood did flow.

And who is able to utter, or what tongue can tell what our Lord hath done and suffered for us; he is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid, as it were our faces from him, he was despised, and we esteemed him not; surely he hath borne our griefs, and carried our sorrows; stricken, smitten of God and afflicted: but he was wounded and tormented for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; and have turned every one his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. (Isaiah liii.) But, speaking of Christ from his infancy, we see his humble and mean birth was in a manger, and he was humbled to the law of circumcision, and shed his blood at eight days old, in reference for the

salvation of men. (Luke ii. 21.) And the foxes have holes, saith he, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt. viii. 20.) And who can tell what his precious soul and mind passed through when he was tempted by the devil in the wilderness. (Matt. iv. 1.) And when the Jews charged him of blasphemy, because he had mercy and did good. (Matt. ix. 3.) And many a time they grieved his spirit, and said, he hath a devil, (John viii. 48) and is mad; why hear ye him? (x. 20.) And the Scribes and the Pharisees urged him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. (Luke xi. 53.) But for all this he withdrew not his love from us, but he kneeled down, and prayed to his heavenly Father, and being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. (Luke xxii. 44.) And he suffered for our sins, being tempted, he is also able to succour them that are tempted, that wait with patience for him. (Heb. ii. 18.) And when the time was near come, that our Lord should suffer for poor sinners, one of his own familiar friends, that is one of his disciples, selleth him, and betrayed him into the hands of sinners by a kiss, for he had said to the people, whomsoever I shall kiss, that same is he, hold him fast, and he came to Jesus and said, Hail master, and kissed him; but, notwithstanding, he gave his life into the hands of bloody and sinful men. So they took the Lord of Glory, and abused him, and all the disciples forsook him, and fled. Then was it fulfilled, which was spoken by Zechariah the prophet. Awake, O sword, against my shepherd, and against the man, that is my fellow, saith the Lord of Hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones. (Zec. xiii. 7.) And so it was, for all the disciples forsook him and fled, and when the blessed Son of God spoke of his glory, and of his coming in the clouds of Heaven, they then charged him with blasphemy, and said he is guilty of death. Then did they abuse him, and spit in his face, and buffeted him; and others smote him with the palms of their hands, and they railed at him, and spoke bitter words to him, saying, prophesy unto us thou Christ; who is he that smote thee. (Matt. xxvi.) And one of his chief disciples, even Peter, denied him, by cursing and swearing.

So it appears that he had not so much as one open friend on the earth : but was exposed to a world of sinners, and delivered into the hands of the wicked—and even the chief priests and elders of the people took counsel against Jesus to put him to death ; (Matt. xxvii. 1.) and they bound him and led him away to judgment. And when he was accused of the chief priests and elders, he answered nothing. He was oppressed and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. (Isaiah liii. 7.) Therefore he was delivered up to the will of the wicked to be crucified. And they gathered unto him the whole band of soldiers ; and they stripped him, and put on him a scarlet robe ; and platted a crown of thorns and put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! And they spit upon him, and took the reed and smote him on the head ; and led him away to crucify him. And so they abused him, and gave him vinegar to drink, mingled with gall : and after this they crucified him ; and they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself : if thou be the Son of God, come down from the cross. Likewise, also, the chief priests mocking him, with the scribes and elders, and said, He saved others, himself he cannot save : if he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. And the thieves also, which were crucified with him, cast the same in his teeth, or one of the thieves. (See Luke xxiii. 39) Now from the sixth hour there was darkness over all the land, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli ! Eli ! Lama Sabachthani ? that is to say, My God, my God, why hast thou forsaken me ? Now, my reader, I have no Commentary to go by : then what can my weak capacity of mind say concerning such an important text of Scripture as this. My God, my God, why has thou forsaken me ?

Now, it appears to me, that our Blessed Saviour was left at that time in great agony, pain, and distress, for it appears that his Heavenly Father did not comfort him in his last severe and painful conflict, neither did angels support him :

but he was exposed to the will of wicked men, and to the devil himself, in this severe and tormenting act; for it appears to me that the devil had done all that he was able to do in tempting our blessed Lord all through his life to the intent that he might gain his own end, and so to overthrow the kingdom of our Lord, and to cast his enterprize down to the ground, so that he might triumph against the God of Abraham, Isaac, and Jacob, who had said, And in thy seed shall all the nations of the earth be blessed. And we see from the time that God created man upon the earth, that it was the devil's design to deface the cause of God and to ruin the souls of men. But who is able for these things but a real child of God.

O, I pray thee, stand by me, O Lord, and help me, and deliver my soul from error; and again, let me name the text, My God, my God, why hast thou forsaken me? (Matt. xxvii. 46.) Now, according to my serious thoughts and reflection, I think, if I mistake not, that Satan had some hand in this, and was suffered to move God against his Son, even as he was suffered to move God against Job. Now we read of Job and of his prosperity, and he was a good man, and the candle of the Lord shone upon him. Then Satan answered the Lord and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side; thou hast blessed the work of his hands, and his substance is increased in the land; but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face, as much as to say, I do not know that he is a good man. Let him be proved, and see if he will stand the day of trial or not. So Satan obtained leave to tempt Job, and to destroy his cattle, to see if he could provoke Job to sin against his God; but the devil prevailed not, but Job blesseth the God of his salvation. Now it appears to me, that Satan was not satisfied, as if he thought he had not justice done him; and Satan answered the Lord and said, Skin for skin: yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand, but save his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And now we see, that Satan's design was if possible to destroy Job's soul and to charge him as an hypocrite, or in other words, that is to say, he would be as

bad as an hypocrite, if God taketh away his temporal blessings, or in other words, let him have the day of trial, and then see if he will not become wicked, or let him be tried as the wicked, and then see if he will not become wicked. And we see that Satan is for having fair play, or more than fair play on his side, if he giveth ever such foul. But see my little Book, called *The Trials of the Righteous*. So you see that this cruel enemy the devil, is suffered to tempt man and even the Son of God himself: for we see that he tempted him through the various seasons of his life: and what can we think made our Blessed Lord to utter words like these when he was hung upon the cross—My God, my God, why hast thou forsaken me?—I have no comment to go by; but I really believe that the devil had some hand in it, as he had in the case of Job. And again—My God, my God, why hast thou forsaken me? Why he was forsaken may be this—because sin may have its just reward—for the Lord hast laid on him the iniquity of us all. (Isaiah liii. 6.) And why he was forsaken may be, that divine justice might be satisfied; because he made his soul an offering for sin: and the chastisement of our peace was upon him. And again, why he was forsaken may be, that the devil may be put the more to silence—for I have some idea, that as Satan was suffered to try Job, so was he suffered to try our Lord, that if possible, according to his design, he might overthrow the plan of salvation; for he tried and tempted him through his life, but could not prevail. So then at the last, in our Lord's agony and violent pain, it may be something like this,—that Satan perhaps may dispute with God, or calumniate or accuse our Saviour falsely, as he did concerning Job, and so argue with God, with words like these. How could the Son of God, which came from heaven commit sin, who is like unto God himself, and besides all this, he hast been supported by angels, and the spirit of God and just men made perfect (Matt. xvii. 3.) But now withdraw thy heavenly graces from him, and let him have justice laid upon him to the greatest extent, and then see if he will bear away the sin of the world. Therefore his sorrow, and his sufferings were so great, that I cannot comprehend it fully. But it appears that he was left in great distress, but he was holy, and the heavy hand of justice was upon him, and his burden made him cry out like David in his distress, My God, my God, why hast thou forsaken me, why art thou so far from helping me? (Psalm

22.) But, notwithstanding, our Lord finished his work, which his heavenly Father gave him to do. (John xix. 30.) And he died as innocent as a lamb, and said, Father, into thy hands I commend my Spirit. And having said thus, he gave up the Ghost.

Now, it appears, that when he was hung upon the cross, that there was darkness over all the earth, about the space of three hours, and the sun was darkened. And it appears to me, that the sun and the heavens mourned for the lamb; and I think, if there was ever mourning in heaven, it was when the Son of God suffered upon the cross. But it is said, he will swallow up death in victory, and the Lord God will wipe away tears from off all faces. (Isaiah xxv. 8.) And now hear and see how right and plain Isaiah speaks of him, and saith he was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living. For the transgression of my people, was he stricken, and he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth; yet it pleased the Lord to bruise him. He hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see of the travail of his soul, and shall be satisfied, for he shall bear their iniquities. Therefore, will I divide him a portion with the great, because he hath poured out his soul unto death, and made intercession for the transgressors. (Isaiah liii.) His visage was so marred more than any man, and his form more than the sons of men. (Isaiah lii. 14.) Now, the poor humbled sinner may say, has he suffered all this for me, yes, he hath suffered all this for you, and for me; and now he is entered into his glory, and there he is our surety, and pleads for every repenting sinner, and in all his distress he left not the God-head. But the Father with the Son and the Holy Ghost are God, and will be our God for ever and ever, if we believe in him, and serve him aright, and will be our guide even unto death. Oh! every one that thirsteth, come ye to the waters, and ye that hath no money, come ye buy and eat, yea, come buy wine and milk, without money, and without price. For a small moment have I forsaken thee, but with great mercies will I gather thee in a little wrath, I hid my face from thee for a moment, but with everlasting kindness will I have

mercy on thee, saith the Lord, thy Redeemer. O then let no flesh dare to despise the Lamb for ever, for great is the loving kindness of the Lord Jesus, Amen, Amen.

THE AUTHOR'S DIVINE SONG.



- 1 This is the sweet blossom,
Which never was stained,
Neither defiled,
Not defiled by sin,
Which is the sure root,
And the offspring of David,
The bright and morning,
The morning star.
- 2 He came from his Father,
The holy, the holy,
And left grand glory,
And fair worlds on high,
And condescended to man,
On earth in the lowest,
And for our transgressions,
He bled and he died.
- 3 Methinks the sweet angels,
Was clad in their mourning,
When they saw the heaven darkened,
And mourn'd for the lamb,
Which makes my heart tremble,
And shudder within me,
To behold my Lord's agony,
Who died for our sins.
- 4 Behold how he loves me,
My heart pants within me,
Because of his love
That was stronger than death;
Behold how he loves me,
My heart pants within me,
Because of the drops
Of the dew of his Grace.

5 His life, O how sweet,
 His Grace is refreshing,
 My soul doth admire,
 The joys of his charms,
 To see his grand mansions,
 Which he hath prepared,
 When we shall appear
 In his lovely sweet arms.

6 There to drink the sweet pleasures
 That flows from his fountain,
 And to sing Hallelujah
 To redeeming grace,
 There to behold our king
 In his grandeur and glory,
 And Christ our victory,
 Face to face.

7 O glory, O glory,
 To God in the highest,
 And praise ye his Son
 For ever more,
 Which hath redeemed our souls
 From the snares of all evil,
 And crowns us with love,
 Of the joy he's insured.

O my blessed Redeemer, was there ever love like thine, when thou saw man in his lost and ruined state and condition, then thou had great mercy on him, and left thy lovely station, and the high order of heaven, and condescended unto rebellious man on earth in the lowest, even for his good, and to suffer and to die an ignominious death upon the cross, in order that thou may pluck our poor sinful souls as brands from eternal burnings; yes, thou did, thou lovely lamb, and when I consider and contemplate upon thy wonderful and kind miracles, which thou wrought upon thy poor sinful, and impotent, and helpless creatures, and that thou hath oftentimes bestowed the same upon me, this seems enough, my Lord, to fill my heart with contrition, and to melt me into love; but when I behold thee nailed on the cross for our sins, and that with an audible voice, exclaiming, my God, my God, why hast thou forsaken me. This fills my soul with wonder, love, and praise, because thou hath loved me so much, and I have loved thee so little. O, may I never limit

the efficacious power of thy blood, but may I speak of thy goodness, and of thy loving kindness unto all generations, and may thou, my blessed Saviour, be the desire of all nations, from this time, henceforth, and for ever, Amen, and Amen.

END OF THE EIGHTH BOOK,

BY EDWARD CROOK.

BOOK THE NINTH.

*Christ Died for all; or, that he is a sufficient Saviour
for all.*

Now many people differ in their opinion concerning this; but one would think that it must be owing to their weakness, or ignorance, or stupidity. Now this Work is selected and collected out of the Holy Scriptures; and drawn up in one view, by Chapter and Verse, and it contains some very strong convincing arguments and clear proofs, and that by the Holy Scriptures, that Christ died for all, or that he is a sufficient Saviour for all; and also, the Author's serious thoughts and reflections.



Observe: that some of the first part of this Book is only my thoughts and reflections concerning the effect and result of Christ's Sufferings and Death. By way of an Introduction to this Work, or as a proposition to my Readers, as a thing to be considered upon: but still all that tallies or corresponds with the word of God, may be depended upon for truth.

And now, seeing that I have, by the help of God, exhibited to your view, my Readers, a short sketch of the Sufferings of Christ, therefore, it may be, since there are so many different opinions and sentiments in the world, it may be said or doubted of by some, whether the effect of his sufferings and death extends to all, or avails for all, or in other words, whether he died for all—or whether he is a sufficient Saviour for all. Therefore, seeing and knowing that these things are so, I will therefore endeavour, by the help of God, to point out to you in a short way, the effect of his Sufferings and Death, as far forth as my capacity and understanding will allow, which thing I hope, through the grace of God, may prove a comfort and satisfaction to all your souls. There-

fore, in part, what follows, my fellow sinners, are my thoughts and reflections of the effect and result of Christ's Sufferings and Death, composed as near as I can tell, according to the Holy Scripture.

And now, my bretheren, we plainly see, that as by one man sin entered into the world, and death by sin, and so death passed upon all men; for that all have sinned; therefore, as by the offence of Adam, judgment came upon all men to condemnation: even so by the Righteousness of Christ, the free gift, came upon all men unto justification of life, (see Rom. v.) and that is as much as to say, as far as the wound of sin did go by Adam's transgression, so far Christ's holy life, sufferings, and death, is sufficient for the cure; and so it appears to me, that his holy life, sufferings and death, grace and love, extends to all; because, by his holy life, sufferings and death, he hath merited our salvation, and can claim a measure of the love and grace of God, of which he giveth to every man to profit thereby; for God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. (John iii. 16, 17.) And now my Readers, hear my word, and despise me not, for I would feign talk with you in a right spirit, even as a father talketh to his children, and call you my son; and now it may be, that some one may doubt, and say to me—but if Christ hath died for all, then why are not all saved—why my son, because they will not all come unto him that they may have life: but then you perhaps will say, that they must all come, and will all come, if Christ hath died for all—no my son, I cannot find it in all the Holy Scriptures that they must all—come, or will all come, although Christ hath died for all, then you perhaps will say, if it is not so, then Christ hath died in vain—no, my son, I believe that he hath not died in vain any more for their not all coming unto him. It appears to be true, that there are some that will not let his blood avail, or profit them any eternal happiness; but yet he did not die in vain, for behold it is said, that he shall see his seed and prolong his days, and the pleasure of the Lord shall prosper in his hand, and that he shall see of the travail of his soul, and shall be satisfied; but yet you may say, granting, although it be so; yet still he must have died in vain, if he hath died for them that are lost; no my

son, I cannot believe that he died in vain for any, but in love for all, for he is love, and his tender mercies are over all his works; therefore, I cannot believe that Christ was puffed up with vain ideas of imaginary accomplishments, or empty frivolous ostentations, and how can any dare as to limit the precious and free blood of Christ to a certain number. But if you say that it is so, I say then how can this tally with his love and justice—for behold, we have all sinned, one as well as another; but then probably you may say to me, but then what doth that passage of Scripture mean, that you have before mentioned, where it is said, he shall see his seed and the travail of his soul, and shall be satisfied, (see Isaiah liii. 10. 11.) Oh my son, I find that this is an important, and a momentous text, and thou hast asked of me a hard thing, therefore bear with me a little, and I will endeavour by Divine assistance to bring it about, and that by way of an introduction, and also by serious thoughts and reflections. Now, when Adam had disobeyed the command of his maker, and that by the craft and subtilty of the devil, he then became dead in trespass and sin, and likewise all his posterity; now I say, when this was the wretched and miserable case of Adam, then which way was he to look for salvation or deliverance from his sinful state and misery; if he looks to himself, he sees and feels that he is wretched, miserable, and naked, and stript of all, and that he cannot merit any thing that is good, for if he looks unto that holy Being above which had made him, he sees and knows that he is just, and that he had before told him, if in case he should disobey his charge or command, he should surely die; then I say in this case he is dead in sin, and all his posterity. And now we see that the holy law of God is broken, and Adam cannot make it good, because it is he which broke it, and is the offender; so we plainly see, that all the whole race of Adam, or all [the world stands guilty before God, and that we all stand in need of a Saviour, one, as much as another, because no one can save himself. Therefore the Almighty, that wise and blessed Being, looked down from heaven, and seeing his creature man in this pitiful, wretched, and miserable condition, and that there was no intercessor upon earth, and that he could in no wise help himself except there was a sufficient Saviour provided for him. Therefore through his tender love and merey, he saw it good that his holy arm should bring forth salvation, and so provided

means whereby his banished be not expelled for ever. (See Gen. iii. 24.—2 Sam. xiv. 14.) Therefore, now observe my serious thoughts and reflections. And now it appears, that when God was first about to create man upon the earth, that there was something like a counsel called in heaven upon this occasion, when God said, let us make man in our image after our likeness. (Gen. i. 26.) And so in like manner it may be after the fall of man, so that his soul may be reclaimed again to his heavenly love and favour. Therefore, as the whole Trinity of heaven is of mercy as well as of justice, I believe, therefore, that the whole bowels of heaven yearned for the salvation of fallen man, so as to deliver him out of the belly of destruction, and who can tell, it may be, that there was something like a counsel held in heaven upon this occasion, and that all the whole armies of heaven came forward on this occasion to see if there was any means whereby his creature man, or the world could be recovered from its fall. Not as I believe, that the Lord needeth any counsel, only this may be the way of his condescension, and what is the case brought forward? Why, it may be something like this, that is to say, O heaven be astonished. (See Isaiah i. 2.) I, the Lord, have created man upon the earth pure and holy, with a stamp of the image of my glory, and that they should multiply and increase many souls for my glory. I have also created the earth for him, even for his support, use, and service, and have given him all good things in it most richly to enjoy, and yea, I have blessed him, and that he should hereafter enjoy the pleasures of heaven with us for ever and ever. But, alas! that old serpent, the devil, which is an enemy to all which is good, hath by his subtilty defiled and beguiled him, and marred his soul and defaced this image of my glory, and so hath brought him into a snare of sin and death, which leadeth to destruction. And so if there be no way whereby his soul can be reclaimed, he must perish for ever. Therefore, now, what must be done for my creature man, to rescue his soul from the belly of destruction, and it may be that all the noble armies of heaven come forth, even the holy Cherubins and Seraphins, and all the high Arch Angels of God, and stood in awe, and that with filial or loving fear and watchfulness, to see what could be done for fallen man, so as to deliver him from the great enemy of his soul. And then me thinks, stood up the most high and holy one, whose glory filleth the whole heavens,

saying, I am the God of the whole universe; a just God, and cannot in no wise clear the guilty, except there be an atonement made as a sufficient satisfaction so as to satisfy my divine justice; but as great as my justice is, so great is my love and mercy. And now, to satisfy my justice so as to claim pardon for fallen man, there must be one which is sufficient and will descend to the earth, and assume or take upon him man's nature in the flesh, and obey my holy law in all things, and withstand all the temptations and assaults of that old serpent the devil; and he also must offer up his life, that is, he must shed his blood; that is, he must offer up his life upon the earth for the salvation of man—for without shedding of blood there is no remission of sin. Therefore, who in heaven is sufficient for this, so as to descend from heaven unto the earth in Adam's room and stead, and to obey me in all things, and to suffer and to die, so that my creature, man, and all his posterity, may have the way of life set open, so that whosoever will repent and embrace the Gospel, may be saved and delivered out of the hand of the enemy of his soul; and it may be that there was silence in heaven, and that none of the high orders of the angels of heaven durst come forward as to offer themselves upon this occasion; but yet at the same time, methinks their souls panted and longed for the salvation of fallen man; and then, methinks, stood up the lion of the tribe of Juda, the root of David. (Rev. v. 5.) The holy begotten Son of God, even the express image of his person (Heb. i. 3.), saying I, lo, I come (in the volume of the book it is written of me) to do thy will O God. (Heb. x. 7.) I will freely interpose my precious blood for him so as to make up the breach, and do all that thou hath required, to the intent that the kingdom of heaven may be opened to all that repent and truly believe in my name. But you may say, will they all repent and believe to the salvation of their souls; no, it appears not, and now comes in the text, or those words which may be requested of me to explain, that is, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see of the travail of his soul, and shall be satisfied. First, then, he shall see his seed, which is, I think these blessed children which embrace his Gospel call, and receive the seed of his word, which seed springeth up in them and beareth much fruit to his honour and glory. Second, he shall prolong his days, that is,

probable as man's days of happiness and glory was cut off by reason of his transgressions ; but now the children of God are all true believers, their days shall be prolonged by their Redeemer's righteousness in everlasting glory. Third, and the pleasure of the Lord shall prosper in his hand, that is, I believe that the Father had pleasure in the salvation of man as well, or as much as the son, and that he was pleased to see that his will and pleasure would prosper in his hand ; and methinks, that the angels of heaven rejoiced to see that the pleasure of the Lord would prosper in his hand. Fourth, he shall see the travail of his soul and shall be satisfied, that is to say, I believe, that he saw the result and effect of all his whole sufferings, and the benefit to the souls of men thereby, and was satisfied. But now, perhaps you may say to me, should you think then that Christ foresaw that his sufferings and death would avail for all,—why, I believe that Christ foresaw that his sufferings and death was available, and sufficient for all ; but yet at the same time it may be that he foresaw that some would withstand and oppose the offers of his grace and mercy, and by so doing they will not let his blood avail for them. Therefore, by this, perhaps you may say to me, do you think then, if in case Christ had have foreseen that no soul would have accepted the offers of his love and mercy, shall you suppose then that Christ would have died for the sins of the whole world in vain,—my answer is no ; I should rather think not ; then perhaps you may say, that the effect of his holy life and death may be only for the penitent believers,—yes, my reader, and I believe that his holy life and death is especially for those according to his foreknowledge ; but still I believe that his holy life and death is sufficient as to save all the world, if they would but repent and embrace the offers of his grace and mercy ; for I cannot find in all the holy Scripture, that the holy God of Love predestineth, or designs, or decrees any man to be lost before he first giveth them a possibility of being saved. Therefore, I cannot find that we dare to say any more of final and absolute election, unless it be by the foreknowledge of God. Therefore, I do not see that it is right for me to limit or confine the saving power of the efficacious blood of Christ to a certain or singular number, or, how dare I as to say that his precious blood is not sufficient for all. O, thou blessed Lamb of God which taketh away the sins of the world, was there ever love like thine, what could thou have done more

for to save us all, than that which thou hath done. Oh! surely methinks, that thou could not have done any more at all, than that which thou hast already done. Therefore, by this, I believe that there is a sufficient redemption through thy blood for all, and that thy saving grace and mercy are held forth unto all, and that thou art ready and willing to save all them that will obey. But still, O Lord, I dare not as to limit thy foreknowledge, therefore, from everlasting to everlasting, thou art God, and foresees them that will believe, and them that will obey. Therefore, I believe, by this, that the Lord knoweth them that are his, from, or before the foundation of the world.

But now, O Lord, my God, if I am not completely perfect concerning my serious thoughts and reflections, be thou pleased through the righteous merit of thy Son, to pardon me, for I know that thy judgments are unsearchable, and thy ways past finding out; but still thou knowest that I have written these words in the integrity of my heart, and that by thy help to strengthen the weak, and for the good of thy cause and people, and also to put to silence the infidels, and to convince the unbeliever. Therefore, O Lord, be thou pleased to remember me for good, and pardon me where, or at which place I seem to come short, by reason of my weakness and inability, for Christ's sake.

And as for thy foreknowledge and predestination, I dare not to say but little about, because that is best known to thyself, therefore I would rather speak of thy free grace and forgiving love which is held out to the chief of sinners, of whom I am one—but thou hath died for me—but although I believe this, yet there may be some poor trembling sinner who hath been convinced of his sins, and feels the sting of a guilty conscience, but yet hath not found the pardoning love of God, through Christ, shed abroad in his heart as to show him his sins are forgiven; therefore, the poor sinner may say, where can I find any way of repentance, or forgiveness, or rest, or peace, or consolation for my poor sinful soul, seeing I am so far from God, and so much involved in sin and iniquity: if I look unto man, he cannot save me, for he is no better than myself, and stands in need of the same help that I do, and if I look unto the gods of this world, they are all vanity and foolishness, and cannot help themselves. Oh, happy, happy, should I be if I could find forgiveness, and to know that Christ hath died for me. Oh, my fellow-

sinners, may Almighty God, through Christ, give thee grace and power to pray, and to meditate upon these lines: then if it be so, thou wilt find thy sins pardoned, and much peace and comfort to thy soul. Come—

All you that do these lines behold,
Are they not better than fine gold;
Not all the gold that shines so bright,
Can afford to me such great delight.

Not all the world in its gay show,
Shall not to me these lines out do;
They lead my soul to joys on high,
To yonder glory above the sky.

Where my Redeemer is arrayed in love,
And to the world he shall then prove
That he has been their help and stay
To redeem them from that woful day.

But who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; and have turned every one his own way: and the Lord hath laid on him the iniquity of us all. (Isaiah liii. 1.) And again in another place, Saint Paul saith, By the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification. (Rom v. 18.) And again, hear what our Blessed Lord saith, I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. (John vi. 51.) Therefore, he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us

all things. (Rom. viii. 32.) I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come to the knowledge of the truth, for there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. Whereunto I am ordained a preacher, and an apostle, saith St. Paul, I speak the truth in Christ, and lie not, a teacher of the Gentiles in faith and verity. (Tim. 2.) But again, we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. (Heb. ii. 9.) And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. (1 John ii. 2.) For thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation. (Rev. v. 9.)

Now, when I consider and meditate upon these holy passages of the word of God, it appears to me, by a clear demonstration, that thou my Lord Jesus hast died for all; but some men will say that he died for many, even for his elect, as follows: he bare the sins of many (Isaiah liii. 12.); but see verse the 6th, and there it saith, All. And again, hear what our blessed Lord saith, And he took the cup and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the new testament which is shed for many for the remission of sins. But see John the vi. 51., and there he saith, His flesh is bread for the life of the world. But O, how rightly St. Paul speaks, and saith he is the Saviour of all men, especially of those that believe. And this is my faith, for it appears to be the sum and substance of all, and he is a sufficient Saviour for all; but yet it doth not say that they will all believe, but at the same time he fulfilled the holy law of God that man had broken, and he satisfied Divine Justice for all, that is, there is a way open for all, so that whosoever calleth upon the name of the Lord shall be saved, for I believe that there is a measure of the grace of God given to every man to profit thereby. Therefore, whosoever sincerely repents and humbleth his soul before God, in the name of his Redeemer shall be saved.

And there is no respect of persons with God, for surely the judges of all the earth will do right. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. (Acts xx. 21.—see Rom. xiv. 15—see Cor. viii. 11.) But St. Paul saith in another place, Christ was once offered to bear the sins of many: now the word many, in some places of the word of God probably may have some reference to his elect, for surely he knows them from the foundation of the world. But these things belong to God, and these are his elect, those that despise not the day of his grace and his heavenly calling, but embrace it, and by his help repent of their sins, and gladly believe and embrace the gospel of Christ, and by his help humble their souls before him, and trust in him for eternal life and salvation, and walk with him, and pray to him in secret and in public places, and are resigned to his will, love, and mercy. And many more words may be added, but these words are of great importance, and those precious souls that doeth these things are his elect; but see my little Book, called the *Character of the Righteous*.

But now to give more satisfaction concerning that Christ died for many, that is, the word many, according to my judgment, hath a great reference to the whole of mankind, because there be many. And hear what St. Paul saith both ways concerning it, for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Rom. v. 19.) So you see in this verse it doth not say that all were made sinners, but many, nevertheless, we plainly see that we all were made sinners by the fall of Adam, in the verse before; neither doth it say by the obedience of Christ all were made righteous, but many: but at the same time it saith, by the righteousness of one the free gift came upon all men unto justification: therefore, seeing and knowing that these things are so, it would be well for us all to consider these things aright, and that we should always pray for his heavenly grace, so as to be directed into the true path of righteousness, and that we should always pray that our souls and minds may be brought under, and submissive to, his holy will, ways, and Gospel.

Now we err sometimes; because we wish to have our own ways, and to bring the will of God and the Holy Scriptures as to suit our sinful and vain ideas and inclinations, whether it be consistant to the will of God or not: but it would be well

for us oftentimes to contemplate upon our Lord's Prayer, whereas it is said, Thy will be done in earth as it is in Heaven, as much as to say, O Heavenly Father, may thy will be done in our earthly bodies, in like manner as it is in those celestial ones above. And so we should always pray that our minds may be brought under, in subjection to his will; but not for his will to be in subjection to ours; because our mind and will is oftentimes sensual and earthly; but his is always Holy and Heavenly. For we plainly see that we are all defective, and that we stand in need of God's beloved Son; for who can say I have made my heart clean, or that he is pure from his sins. (Prov. xx. 9.) Shall mortal man be more just than God? Shall a man be more wise and pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust. (Job iv. 17, 18, 19.) For there is not a just man upon the earth that doeth good, and sinneth not. (Eccl. vii. 20.) For the heart is deceitful above all things, and desperately wicked: who can know it, but the Lord. (Jer. xvii. 9, 10.) Therefore, if thou, Lord, shouldest mark iniquities: O Lord, who shall stand? but there is forgiveness with thee: that thou mayest be feared. (Psalm cxxx. 3.) Therefore, thanks be unto thee O Lord, for thy grace and mercy, through Jesus Christ our Lord.

If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John i. 8.) In that day saith Zechariah there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. (Zec. xiii. 1.) For the Father loveth the Son, and hath given all things into his hand; he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth in him. (John iii. 35.) Therefore my brethren let us all, by the help of God, pray for grace, faith, and repentance, for by grace are ye saved through faith; and that not of yourselves; it is the gift of God. (Eph. ii. 8.) And it is said that a measure of his grace is given unto every man to profit thereby. Therefore, I beseech you, my beloved brethren, in all Churches not to be narrow minded as to limit the precious blood of Christ unto a singular num-

ber of people; but preach ye free salvation to every creature, for thus we are commanded, Go ye into all the world, saith our Lord, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. (Mark. xvi. 15.) Therefore woe unto me if I willingly and wilfully speak not the truth which is of my Lord Jesus; I will not, I dare not, if I know it, in this work disobey the command of my God, neither limit the precious blood of Christ, no, not for my house full of silver and gold: but O that I may always speak of thy free salvation, and that to all generations to come; but he that is oftentimes reproved of the thing which is wrong, and still hardeneth his heart against mercy and love, shall be destroyed and that without remedy.

And now, O Lord, the Father of our Lord, be thou pleased to help us to repent and to reform our errors, and increase our faith, so that we all may believe with our whole hearts unto righteousness, upon thy blessed Son who hath died for us, that we may not taste the pangs of everlasting death, but that through him we may obtain thy sweet grace, and heavenly favour; and one thing, O my Father, gives me great encouragement, and that is, because thou art a God of truth, mercy, and love.

O help us all to love thee; O Lord, and thy dear Son Jesus, and thy holy ones above, and thy children here below; and that thou may through Christ, bring all thy praying people home to behold thy glory and thy lovely child Jesus; and O that we may fall into his arms of mercy, and love him for evermore. Amen.

END OF THE NINTH BOOK,

BY EDWARD CROOK.

BOOK THE TENTH.

The Goodness of God.

Now this beautiful Book contains some of the most consoling passages of Scripture, which I think, by the grace of God, will cause most people that read or hear it to wonder with great admiration to see the goodness of the Lord in the land of the living, and those holy passages or texts are selected and collected together in one view by chapter and verse, and it may truly be called the Book of Holy Love.



Now, this beautiful Book contains some of the most consoling passages of the word of God, which I think, by the grace of God, will cause most people that hear or read, to wonder with great admiration, to see the goodness of the Lord in the land of the living. I had fainted saith David, unless I had believed, to see the goodness of the Lord in the land of the living. (Psalm xxvii. 13.) For when man was involved in his sin and blood, and in the prison of death, Almighty God was so good, that he suffered to the death of his Son, for man's salvation; and by his holy and pure life and death, he hath given us the Holy Spirit to comfort us: therefore the Father is good, the Son is good, and the Holy Ghost is good, and these three are as one, and this God, is our God, a just God and a Saviour. (Isaiah xlv. 21.) I am he saith the Lord, before me there was no God formed, neither shall there be after me; I, even I, am the Lord, and beside me there is no Saviour: yea before the day was, I am he, and there is none that can deliver out of my hand. (chap. xliii. 10, 11, 13.) and this God, is our God for ever and ever, and will be our guide, even unto death; and the Lord is good to all, and his tender mercies are over all his works. (Psalm cxlv. 9.) And this God, was he that was with Abraham, Isaac, and

Jacob, and a present help in the days of their trouble. (Gen. xiv. chap. xxvii. 14 to the 21, chap. xxviii., chap. xxxiv. 30, chap. xxxvii. 33., chap. xli. 38.) And hast brought them to the heaven of his rest. (Luke xiii. 28.) And this is that God that descended in the cloud upon Mount Sinai, and stood with Moses there, and proclaimed the name of the Lord, and the Lord passed by before him, and proclaimed the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgressions and sin. (Exodus xxxiv. 5.) For his anger endureth but a moment, in his favour is life, weeping may endure for a night, but joy cometh in the morning. (Psalm iii. 5.) A father to the fatherless, and a judge of the widows is God, saith David in his holy habitation. (Psalm lxxviii. 5.) For as the heavens is high above the earth, so great is his mercy towards them that fear him, as far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembreth that we are dust. (Psalm ciii.) Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men, for he satisfieth the longing soul, and filleth the hungry soul with goodness. (Psalm cvii. 8, 9.) He healeth the broken in heart, and bindeth up their wounds. (Psalm cxlvii. 3.) How excellent is thy loving kindness, O God, therefore the children of man put their trust under the shadow of thy wings. (Psalm xxxvi. 7.) And again, we may see the goodness, and tender mercy of the Lord, through Christ, towards the Gentiles' Church: fear not, saith the Lord, for thy maker is thine husband, the Lord of Hosts is his name, and thy Redeemer, the holy one of Israel, the God of the whole earth shall he be called, for the Lord hath called thee, as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God, for a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer; no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee, in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. (Isaiah liv.)

And great was the goodness and mercy of God, oftentimes towards the Jewish Church; this Church of people, at one time was a peculiar people, beloved of God, but they greatly fell away to pride, wicked lust, and idolatry, which I fear is oftentimes the ruin of many souls: see my Book, called *Whoredom*. But many a time, the Lord was so kind, and so good—being full of compassion, forgave them their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. (Psalm lxxviii. 38.) And by the word of the Lord, Jeremiah exhorts them to repent: Now saith he, amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you. (Jeremiah. xxvi. 13.) And so we see the goodness of God towards them, but they would not obey; for they rejected the goodness of the Lord until they were brought into trouble and carried away captive into a strange land for the space of seventy years. (2 Chron. xxxvi. 21—Jer. xxv. 11, 12—Ezra i. 1.) And about that time the Lord had pity on them, and brought them again into their own land; but after a time, they did not follow after the Lord, but they grieved the spirit of the holy one, and caused their Redeemer to weep; for in the days of Christ, when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. (Luke. xix. 41.)

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. xxiii. 37.) But because our forefathers have sinned, is there no mercy for us? Yes there is, and this you may plainly see in the 18th chapter of Ezekiel. Behold all souls are mine, saith the Lord, as the soul of the Father, so also the soul of the Son is mine; the soul that sinneth, it shall die. The Son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him: but if the wicked, will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right he shall surely live, ~~he shall not die~~; all his transgressions that he hath com-

mitted, they shall not be mentioned unto him ; in his righteousness that he hath done, he shall live ; have I any pleasure at all that the wicked should die ? saith the Lord God, and not that he should return from his ways and live ? Cast away from you all your transgression whereby ye have transgressed, and make you a new heart and a new spirit : for why will ye die, O house of Israel ? For I have no pleasure in the death of him that dieth, saith the Lord God ; wherefore, turn yourselves, and live ye, for the Lord will not cast off for ever ; but though he caused grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men, for the Lord is good unto them that wait for him, to the soul that seeketh him. (Lam. iii.) And again the prophet Micah saith, Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage ? He retaineth not his anger, for because he delighteth in mercy. (Micah vii. 18.) Turn unto me, saith the Lord of hosts, and I will return unto you, saith the Lord of hosts. (Zech. i. 3.) Come unto me, saith our blessed Lord, all ye that labour and are heavy laden, and I will give you rest. (Matt. xxviii.) And again he saith, If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray, and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine, which went not astray, even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matt. xviii. 12.) And again it is said concerning the repenting sinner, that when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. (Luke xv. 20.) And in the same manner the Lord hath compassion upon all true repenting sinners, and in that case concerning the adulterous woman we may see the tender mercy of our Lord ; he said unto her, Woman, where are those thine accusers, hath no man condemned thee ? She said, No man Lord ; and Jesus said unto her, Neither do I condemn thee, go and sin no more. (John. viii. 10.) For him, hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (Acts. v. 31.) The Lord is not slack concerning his promise, but is long-suffering to us-ward, not

willing that any should perish, but that all should come to repentance. (2 Peter iii. 9.)

Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Rev. iii. 20.) O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever! (Deut. v. 29.) Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. (chap. vii. 9.) Therefore, seeing and knowing that these things are so, my friends, it is good for us to wait upon the Lord, with much patience, and resignation to his will, for behold, we count them happy which endure to the end, ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. (James v. 11.) For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. (1 Peter iii. 12.) But, because thy loving kindness is better to me than life, my lips shall praise thee. (Psalm lxxiii. 3.) Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Blessed be God which hath not turned away my prayer, nor his mercy from me. (Psalm lxxvi. 16, 20.) Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth; thy mercy, O Lord, held me up. And in the multitude of my thoughts within me, thy comforts delight my soul. (Psalm xciv. 17, 18, 19.) For thou hast said, Fear thou not; for I am with thee, be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness. (Isaiah xli. 10.) For I love them that love me, and those that seek me early, shall find me. (Prov. viii. 17.) And again, behold what manner of love the Lord hath towards us. Can a woman forget her sucking child, saith the Lord, that she should not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee. And again, he saith, O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. (Isaiah xlviii. 18.) And now my friends, we must confess that we are all sinners, both Jews and Gentiles

but, behold the goodness and love of God through Christ towards us. And here is his perfect love, for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world, to condemn the world, but that the world through him might be saved. (John iii. 16.)

O Lord, what is man that thou art so mindful of him, and that thou settest thy heart so much upon him, surely it is not because he is holy, but it is because thou lovest him. O Lord, I am astonished with wonder and admiration to see thy goodness and loving kindness in the land of the living, and especially in the gift of thy well beloved Son. O, that we may all rightly consider upon these things, and turn unto the Lord and be truly thankful. And may it please thee, O Lord, to wean us from our sins, so that we may be wedded to the lamb, and enter into the marriage feast and drink of the paps of his love in everlasting glory.

And now my readers, if you consider aright, then you must and will acknowledge that God is love. And now by God's help let me entreat you to embrace the day of his grace and his heavenly calling, so that you may repent and forsake your sins, and so fall in with the offers of his mercy, through Jesus Christ our Lord, and then you will find these sweet words which I have penned down, a comfort to your souls in the days of your troubles, and may God Almighty add his blessing to his word and to your souls through Jesus Christ our Lord. Amen.

END OF THE TENTH BOOK,

BY EDWARD CROOK.

BOOK THE ELEVENTH.

An Exhortation to Turn to God, without respect to Persons.

This sweet little Book gives us an exhortation to turn to God without respect to Persons. Collected from the word of God, and composed together by chapter and verse, and it also contains one of the Author's Divine Songs of grace and love, and ends with a short Prayer.



And now my fellow sinners, as you have seen the goodness of God, in reality and truth, be ye not therefore stiff necked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever, and serve the Lord your God, that the fierceness of his wrath may turn away from you; for the Lord your God is gracious and merciful, and will not turn his face from you, if ye return unto him.

Now these were the words which Hezekiah the King, spoke unto the children of Israel; and the Lord hearkened to Hezekiah, and healed the people. (2 Chron. xxx. 8, 9, 20.) Therefore now, amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you. (Jer. xxvi. 13.) For the Lord is gracious and full of compassion, slow to anger and of great mercy, the Lord is good to all, and his tender mercies are over all his works. (Psalm cxlv. 8, 9.) And Isaiah lifteth up his voice and saith; Look unto me and be ye saved all the ends of the earth; for I am God, and there is none else. (Isaiah. xlv. 22.) And again he saith, let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thought.

neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Chap. lv. 7, 8, 9.) And Hosea exhorts us and saith, Come, and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight, through Jesus Christ our Lord. Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. (Hosea. vi. 1, 2, 3.)

Now, you may find two very remarkable chapters in the Book of the prophet Ezekiel, (and they are the 18th, and 33rd.) Now we may see here, the justice, and mercy, and goodness of God, in reality and truth. Now I shall mention a few of those solemn words that are spoken by that God, in whom we live, and have our being. Now in those chapters, we may see the abomination of sin that God hateth; but O that we may, by his grace, repent, and behold his mercy; for God declares that he has no pleasure in the death of the wicked: but it is said, but if the wicked will turn away from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live; repent and turn from all your transgressions, so iniquity shall not be your ruin, cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn and live ye. (22, 23, 30, 31.) Now, Israel was a beloved and a peculiar people of God by reason of Christ entering into the world, and making his appearance in the flesh, for, according to the flesh, he was of the house, and lineage of David, which was the son of Abraham. Therefore, this was the command of God unto them. Walk before me, and be thou perfect. (Gen. xvii. 1.) And for what purpose? For an example of obedience to the Lord, that thou art my people, and that the world may be saved through grace by Christ, my Son. But O what a sinful people they soon became! nevertheless, the Lord had great

compassion upon them, and exhorts them to repent, and sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling place. (2 Chron. xxxvi. 15.) And they said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given you and to your fathers for ever: and go not after other gods to serve them and to worship them, and provoke me to anger with the works of your hands, and I will do you no hurt. (Jer. xxv. 5, 6.) But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. (2 Chron. xxxvi. 16.) And Jeremiah was grieved when he saw them in this sinful condition, and said, If ye will not hear to give glory to the Lord, my soul shall weep in secret places for your pride, and mine eyes shall weep, and run down with tears, because the Lord's flock is carried away captive. (Jer. xiii. 17.) And the word of the Lord came unto Zechariah, saying, Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. (Zec. vii. 8, 9, 10.) Therefore repent ye, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts iii. 19.) O kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they who put their trust in him. (Psalm ii. 12.) Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (Eph. v. 14.) And again it is said, Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you: and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. vi. 17, 18.) O, that we may taste and see how good the Lord is, and how willing he is to save us from the wrath to come, and reveals it to us by the son of his love, and shows unto us his heavenly care towards us, by our temporal concerns. Hear therefore, the gracious words of our blessed Lord, The Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and

nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine, which went not astray. Even so, 'tis not the will of your Father which is in heaven, that one of these little ones should perish. (Matt. xviii.) And again hear the sweet words of the Lamb of God, that taketh away the sin of the world, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden light. (Matt. xi. 28, 29, 30.) And in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive. (John vii. 37, 38, 39.) Therefore, O Lord—

It is thy grace that revives our souls,
And makes us believe in thee;
O, give thy grace to every soul,
O, give thy grace to me,

That I may in thy works then show
Thy willingness to save;
O, send thy spirit down, O Lord,
Let nothing more me crave.

O, when thy grace is given, Lord,
I know its right within,
My fears, and sins they fly away;
O, death, thou hast lost thy sting.

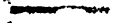
My soul is sweet, to thee, O Lord,
And so art thou to me;
Grace makes me leave my sins below,
And long to be with thee.

To see thy heavenly face above,
And Angels fair and bright;
Then let me leave my sins below,
And take a fresh delight.

For there is no respect of persons with God. (Rom. ii. 11.) For there is no difference between the Jew and the

Greek, for the same Lord, over all, is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved. (Rom. x. 12, 13.) And if ye call on the Father, who, without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but by the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. (1 Peter i. 17.) Surely then the Lord is good to all, not willing that any should perish, but that all should come to repentance. (2 Peter iii. 9.) And hear ye, the blessed promises of Almighty God. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah i. 18.) For if we repent, the Lord will not cast us off for ever, for his loving-kindness faileth not, and his compassions are new every morning. And it plainly appears by Holy Scripture, that there is no respect of persons with God, for behold the Revelation to John, the Divine. After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. (Rev. vii. 9.) I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely. (Rev. xxii. 16, 17.) For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. (John iii. 16, 17.) He that believeth and is baptised shall be saved: but he that believeth not shall be damned. (Mark xvi. 16.) Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons sons. (Deut. iv. 9.)

O, that the Lord may be pleased to help us all to come before him in a humble spirit confessing our sins. And that it may please Almighty God to give us grace to repent, and that thou may show us mercy through the Son of thy love. O, that we may rejoice to see this thy holy exhortation, and that we may embrace it, and learn, and love thy will, O Lord, and at last be admitted into thy rest above, through Jesus Christ our Lord. Amen.



END OF THE ELEVENTH BOOK,

BY EDWARD CROOK.

BOOK THE TWELFTH.

The Book of Repentance.

We have in this Book a clear proof that God convinceth the wicked, and that he giveth them grace to repent. We have also the abominable sins of Manasseh mentioned in this Book, and how he humbleth himself and besought the Lord his God in affliction, and the Lord heard his prayer and showed him great mercy. Again, this Work altogether is worth your notice, and it hath a short and easy explanation thereto.



Now, we may plainly see by what follows, that God convinceth the wicked, and that there is a way of repentance for the chief of sinners: did not the Lord convince Cain when he was wrath, because his offering was not accepted? And the Lord said unto him by way of condition, if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. (Gen. iv. 7.) Was not Pharaoh convinced that there was truth in God's word, when Joseph interpreted his dream, and at the time appointed it came to pass? (Gen. xli. 38, 39.) Was not Nebuchadnezzar the king, convinced in his wicked act by God, when he cast the three holy children into the burning fiery furnace? for he saw four men loose, walking in the midst of the fire, and he confessed that the form of the fourth, was like the Son of God; therefore he must know that there was a God, that excelled his God, and made him cry out, and bless the God of heaven. (Dan. iii—see chap. iv.) It is not always because great men do not know the way of the Lord, but it is, because they are in great power, and so fall away to great pride and idolatry, that is oftentimes occasioned by the lust of our sinful nature: are not we all convinced? do not we all receive a talent from the hand of God? and if we improve

it, it will go well with us, but if we improve them not, it will go ill with us, and this we may see, by the parable that our Lord puts forth in the 25th Chapter of St. Matthew's Gospel. (See Luke xix. 15.) And again, the Lord tells his disciples to heal the sick, and to say unto them, The kingdom of God is come nigh unto you; but if they will not receive you, it shall be more tolerable in that day for Sodom, than for that city: therefore ~~we must not turn our backs~~, when the Lord is ready to convince us, and convert us from sin; for St. Paul saith, The grace of God that bringeth salvation, hath appeared to all men. (Titus ii. 11.) And again he saith, Awake to righteousness and sin not, for some have not the knowledge of God, I speak this to your shame. (1 Cor. xv. 34.) For the invisible things of him from the creation of the world are clearly seen, saith St. Paul, being understood by the things that are made, even his eternal power and God-head, so that they are without excuse. (Rom. i. 20.)

Now, we may clearly see and know that we are all sinners, and have broke the holy law of God, by word, and deed: but the Lord, hath not left us in this state and condition if we will turn unto him; for we see how he convinceth the wicked, and that how, through Christ, he is so gracious to us, and stands ready to pardon, and to forgive us, our sins, if we will by his help return and repent, and lead a new life in Christ Jesus: O taste and see how good and kind the Lord is to us all; O behold these little Books that I have wrote, called by these names—the 8th, *The Sufferings of Christ*; the 9th, *Christ Died for All*; the 10th, *The Goodness of God*; the 11th, called *Exhortation*; the 15th, *The Earth Filled with the Glory of the Lord*; the 25th, *God's Care for his People*; the 30th, *The Blessed State of the Righteous*. And see more of my little Books, and then we need not doubt in the goodness and mercy of God, which leadeth men unto repentance; O then let us not go into despair and say, our hearts are so hardened, and our sins are so great, that the Lord will not forgive. O let us behold how great men have sinned, and rebelled against the God of heaven, and after this they have sought him, and cried unto him, and he hath had mercy upon them. Behold how notorious and great was the sins of Manasseh, an detestable in the sight of God. Now, Manasseh was twelve years old, when he began to reign, and he reigned fifty and five years in Jerusalem, and probably many of these years were spent in this great sin: as follows, he did that

which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel, for he built up again the high places, which Hezekiah his father had destroyed, and he reared up altars for ball, and made a grove, as did Ahab King of Israel, and worshipped all the host of heaven, and served them, and he built altars in the house of the Lord, of which the Lord said, In Jerusalem, will I put my name; and he built altars for all the host of heaven, in the two courts of the house of the Lord. And he set a graven image of the grove that he had made, in the house of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all tribes of Israel, will I put my name for ever. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord. (2 Kings xxi.)

Now one would be ready to think, if any man despaired of the mercy of God, this man would for ever, and be ready to think that his grace, love, and favour, was gone from him for ever. But still there is some hopes of such a man as this, for behold how he repented, for the Lord gave him into the hand of the king of Assyria, and he was bound with fetters, and carried to Babylon. And now behold the repenting sinner, for when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. (2 Chron. xxxiii.) We may also find his prayer, in the Book called Apocrypha, and it appears to be adapted right and suitable for his state and condition. Now, behold how this great sinner repented, and humbled himself, and found mercy from the Lord. And are not his great sins, and his repentance wrote down for an example for all great offenders, that they may not go into despair of the mercy of God, by the suggestion of the devil, or their own evil hearts? which oftentimes tell men it is too soon to seek the Lord, and leave the pleasure of this life; and so leads them on till they

are riper in sin, and then tells them it is too late. Now mark this, because Manasseh committed great sins, and then found favour and pardon from the Lord; I say, this doth not give us license to continue in sin, but it is for an encouragement for us to repent, that we may find pardon by the blood of Christ. But if we will continue in sin, and so do despite, to the spirit of grace; who can tell, we may be cut off by a stroke; then, a great ransom cannot deliver us out of hell.

Now, Idolatry is a hateful thing in the sight of the Lord, for, it is a departing from the living God: and, hear the command of God, to the children of Israel; Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. (Lev. xxvi. 1.) And again he saith, But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. (Deut. iv. 29.) For the Lord is very merciful, and will not cast us off for ever, for if we turn unto him and repent, we shall live: turn thou me, and I shall be turned: for thou art the Lord my God. (Jer. xxxi. 18.) And the first words of the preaching of John the Baptist, was, that they should repent, that they may be a people prepared for the Lord. (Matt. iii. 1.) And it appears to be the first preaching of Christ, from that time, Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand. (Matt. iv. 17.) And, O my Lord, surely thou art waiting, and ready to be merciful and kind to all them that repent, and humble their souls in thy sight. But at the same time thou hast said, Except ye repent, ye shall all likewise perish. (Luke xiii. 3.) And O that we may pray unto thee, O Lord, for grace to repent. For thou hast exalted thy Son, to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins. (Acts v. 31.) But let not our repentance be like unto Judas, who betrayed his Lord and master; for when he saw that Jesus was condemned, he repented himself, and then went and hanged himself. So it is to be feared, that his repentance was no other than a way of remorse, or horror, shame, or the stings of a guilty conscience: but let us imitate after them that have sincerely repented, and found the love of God communicative unto their souls.

Now, we read, that David committed a great sin, for he

committed adultery, with Bath-sheba, the wife of Uriah. But, behold how he repented and said, Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Behold, I was shapen in iniquity; and in sin did my mother conceive me. But, behold his faith. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence: and take not thy holy spirit from me. And in calling sin to remembrance, he crieth out and saith, 'Deliver me from blood-guiltiness, O God, thou God of my salvation. (Psalm li.) And you may see by his Psalms how he sincerely repented: and the Lord had mercy upon him and put away his sin. (2 Sam. xii. 13.) And we see also in another place, how that Peter denied his Lord and Master. And the Lord turned and looked upon Peter, with great pity, love, and compassion. Then Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And when he thought thereon, he went out and wept bitterly. For surely methinks it grieved him so, that he repented sincerely from his heart. (Luke xxii. 61.)

Now my fellow sinners, if you are any ways inclinable that your souls should be saved from hell: behold what manner of love, the Lord has for poor helpless sinners, and what joy there is in heaven, when one sinner repenteth, and turneth unto him. (Luke xv.) Now, when the Publican, and Sinners, drew near unto Christ, to hear him, the Pharisees, and Scribes, murmured, saying, This man receiveth sinners and eateth with them; but, though the Pharisees seem to condemn them, yet we see the tender mercy of our Lord towards them: therefore, he said unto them, What man of you, having an hundred sheep, if he lose one of them, doth not he leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he rejoiceth more for that sheep, it appears, than for the ninety and nine which went not astray. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

But now it may be, that some of my readers may have a desire to know, who these just persons are which need no repentance; why my readers, I suppose that it hath been said, or thought by some, that they are self-righteous persons, who think themselves righteous enough, and that, through their own good works; so that they need no repentance. But this is not my opinion of it, neither do I see that it tallies with the word of God; for we all stand in need of repentance, whether we feel it or not: and, Except ye repent, saith our Lord, ye shall all likewise perish. But now, according to my judgment, these just persons which our Lord speaks of, which need no repentance; are some of those holy angels, which are of the high orders of heaven, who are in a sanctified state, and never fail in their watches; but stand before the Throne, saying, Holy, Holy is the Lord, our God; and these, never transgress his holy commandments, therefore, now they need no repentance.

And again mark the Prodigal Son, who went astray from his father's house, and wasted his substance with riotous living, and when he had spent all, he began to be in want, but he found none that would give him any real help, or satisfy him in his distress, but when he considered that his father's servants, had bread enough, and to spare, and he, perishing with hunger; he said, I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy, to be called thy son; but make me as one of thy hired servants. And he arose and came to his father: but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But through his repentance and humility, his father forgave him all, and embraced him, and received him joyfully. O then let us come unto thee, thou Holy Jesus, confessing our sins, and feeling our want and need of thee, and imploring thy mercy, and heavenly favours; for thou hast bread enough and to spare. O then, why should we perish with hunger, and as the Prodigal Son returned unto his earthly father, so let us return unto our Heavenly Father, and to our God, for he will have mercy upon us, and he will embrace us in his arms of love, for ever more: for likewise I say unto you, There is joy in the presence of the Angels of God, over one sinner that

repenteth. (Luke xv.) And now my fellow sinners, seeing that there is such ample love provided for us, let us therefore, turn in with the offers of his love and mercy, and repent, that our sins may be blotted out; for great is the mercy of our God, through the righteous merits of our blessed Lord and Saviour. For, behold the condescending compliance, and voluntary humiliation, of our meek and lowly Saviour. Behold, saith he, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. And again, To him that overcometh, saith our Lord, will I grant to sit with me on my throne, even as I also overcome, and am set down with my Father on his throne. Therefore, seeing that these things are so, and that there is a throne of grace erected; why then my brethren should we indulge an enemy within, which will lead us into hell and destruction?

Therefore, by the help of God, let us all rightly consider, and repent and follow after the example of Christ, which you will find in my next Book; which is worthy of our imitation.

And may it please Almighty God, that these my Books, may prove beneficial, and a comfort to all your souls, through Jesus Christ our Lord. Amen.

END OF THE TWELFTH BOOK,

By EDWARD CROOK.

BOOK THE THIRTEENTH.

The Examples of Christ.

This Book contains good examples and good observations, and it is very interesting, and it is a great support to the tried souls of the children of men. It hath some easy and clear explanations thereto, and it is adapted very suitable and plain, to the lowest capacity of mind and understanding.



Now my dear friends, and all you that read this Book; I hope, by God's grace, through Christ, you may find it very profitable to your souls. Now, if you will embrace the day of God's grace, and so fall in with the overture of his mercy, and pray unto him for repentance, and pardon through Christ; and search the Scriptures, and those little Books that are taken from it, then, I can almost say, My life for your life, if you do not find Jesus, precious to your souls. And fear not, but come unto him, for he is righteous and good, and willing, and able to save your souls, for all power is given unto the Son of God. And thus it is written, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah ix. 6.) And again, he saith himself, All power is given unto me in heaven and in earth. (Matt. xxviii. 18.) For he is Lord of lords, and King of kings. (Rev. xvii. 14,—chap. xix. 16.) Therefore we plainly see, and you may see if you look through all my little Books, that Jesus, is a sufficient Saviour, to save your souls. And now if you would wish to be a follower of your blessed Lord, observe and behold his examples. Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy

soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut. vi. 4, 5, 6, 7.) And so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. v. 16.) O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. (Psalm xxxiv. 3, 4.) O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. (Psalm xxxi. 23, 24.) And hear what our blessed Lord saith, And if men persecute you because you fear the Lord, rejoice rather, and be glad, for great is your reward in heaven; for so persecuted they the prophets which were before you. (Matt. v. 11, 12.)

And it is well to know this one thing, that we love the Lord as superior above all things, therefore our Lord saith, If thy right eye offend thee, or do cause thee to offend, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. (Matt. v. 21.) Now my friends, such words as these and the like, have an important meaning to them, and that is to say, if any sin which we have indulged, seems to be to us, almost as dear as a right eye, or a right hand, or a right foot; we must pray to God through Christ, that this sin may be plucked from us: for it is better for us, to enter into Heaven void of sin, than having our sins, to be cast into hell-fire. Now, there are many sins that we must forsake, but I shall only name but a few. Beware of pride, and of the lust of the flesh, and see my little Book called *Whoredom*, and there you may see something of the nature, and the result of this great evil, and the thousands in which it hath slain; for, I think it is one of the greatest sins under the whole heavens. And again, beware of the vanities of this world, for they are the devil's snares for to catch our souls, and if we are taken in them too much in our youthful days, it may be that we shall find it hard work to get out in our old age. Again, beware of riches, and covetousness, for this is a snare; for a man's life consisteth not in the

abundance of the things which he possesseth. And the rich man said within his soul, Soul eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then, whose things shall those be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. (Luke xii. 19, 20, 21.) Or what shall it profit a man if he gain the whole world, and lose his own soul? Or what would a man give in exchange for his soul? (Mark viii. 36, 37.) Be ye therefore ready, our Lord saith: for the Son of man cometh at an hour when ye think not. (Luke xii. 40.) Therefore, may God Almighty help us to lay up our treasure in Christ, and then we may depend upon life, riches, and glory, for evermore.

And so let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee. (Heb. xiii. 5.) But we oftentimes ask, and receive not, because we ask amiss, that we may consume it upon our lust. (James iv. 3.) We are exhorted by our blessed Lord, to seek first the kingdom of God, and his righteousness, and all these things shall be added unto us. (Matt. vi. 33.) That is, all things that God seeth is best for us, and for our soul's salvation. And when we do, or give alms, we are not to do it for the praise of men only, but in love, and with a single eye towards God. And the same when we pray we are not to use vain repetitions, but we are to pray to our heavenly Father in secret, as well as in public, that we may have a full reward: and then our heavenly Father which seeth in secret will reward us openly. (Matt. vi.) Neither are we to fast as the hypocrite: but we are to do all to the glory of God. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. vi. 24.) Neither are we to judge others with rash judgment; for we cannot tell how to judge or convince others, except we first have the holy spirit of God implanted in our souls. (Matt. vii.) Neither are we always to be forcing holy things upon men's minds, who will always be abusing it; for when the Holy Spirit works, and is not accepted, it returns unto its rest again, and unto God that gave it; for the Lord hath said, My spirit shall not always strive with man. (Gen. vi. 3—Matt. vii. 6—x. 13) But to have a right understanding in all things, what we should do, and how to be directed through this sinful world, we are

exhorted by our blessed Lord in words, as follows, Ask, saith he, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for if children ask their unholy parents for things, they will scarcely deny, but give them it, how much more shall your father which is holy, and in heaven, give good things to them that ask. Therefore, our Lord saith, All things, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Now, most of us would wish for men to show us love and kindness; therefore we are commanded to show the same unto them as far forth as it lays in our power, whether they do it unto us or not. Render not evil for evil, but overcome evil with good: I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for he maketh his sun, to shine or rise on the evil and on the good, and sendeth rain on the just and on the unjust. And again, our Lord saith, Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. So we see by these things, my friends, that the way to heaven is very straight, and it appears to be too straight for many, that is, it is so straight, and so narrow, and so holy, so right, so direct, and it is immediately, not to-morrow. So you see it restrains and confines man from vice and wickedness, and it is to be feared that there are thousands in the world, cannot go in this narrow way because of pride and the lust of their sinful nature; and many more things that keeps them from the straight way to heaven; but because wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: so you see that the way, and the gate to hell, is so wide and so broad, so that when man is in a sinful state, it suits his fleshly and carnal appetite best, for the way is so broad, that he can let go the reins, and let his body and soul enjoy the lustful pleasures of this sinful world. (Matt. v. 6. 7.) But if thou wilt walk in the way of thy heart, and after the desire of thine eyes; but know for all this, O man, that God will surely bring thee into judgment. (Eccles. xi. 9.) And again remember, that this broad way goeth down to death; her steps take hold

on hell. And lest thou shouldest ponder the path of life her ways are moveable, that thou canst not know them, (Prov. v. 5.) But look unto the 73rd psalm, and there you may see the ungodly in their pride and grandeur, and the destruction of them. And again, our Lord saith, A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them. (Matt. vii. 18, 20.) And he also commands his disciples to preach the gospel boldly, and saith unto them, Fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matt. x. 28, 32, 33.) And if ye love me, saith he, Keep my commandments. (John xiv. 15.) And this is my commandment, That ye love one another, as I have loved you. (John xv. 12.) And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it ; but whosoever will lose his life for my sake the same shall save it. For whosoever shall be ashamed of me, and of my words, of him shall the son of man be ashamed when he shall come in his own glory and in his Fathers and of the holy angels. Amen.

END OF THE THIRTEENTH BOOK,

BY EDWARD CROOK.

PRINTED BY J. PICKBURN, NEW ROAD, AYLESBURY.

BOOK THE FOURTEENTH.

Christ Comforteth His People.

O how these promises do delight my soul, they fill my soul with such high degrees of joy and love, that the world never gave me neither can it take from me; if I love and serve my God aright; here is in this Book great and gracious promises and comforts for the children of God; and in this Book you will find a short sketch of the Christian's happy experience while he is upon the Earth in the flesh; then, if the Christian enjoys such pleasures at some certain times while he is on the Earth in the flesh, what shall his joys be then when he leaves the flesh and his soul mounts up into Heaven, and drinks of the Rivers of Love?



This little Book contains some of the most comfortable passages that can be found in the Holy Scriptures, and is a great consolation to the Christian's soul, for when the Lord giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only. (Job xxxiv. 29.) But hear the gracious words of the Lord, by Isaiah, the prophet, Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you. And the ransomed of the Lord shall return; and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness: and sorrow and sighing shall flee away. (Isaiah xxxiv.) Again, he shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Comfort ye, comfort ye my

people, saith your God. (Isaiah xl.) And again hear the kind and gracious words of our Lord, and behold his forbearance and love towards us. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. (Isaiah xlii: 3.) And behold how Christ fortifieth, and strengthens, and encourageth his people, and calleth them his friends, saying unto them, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God. And he said unto his disciples, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Consider the ravens: for they neither sow nor reap; which neither have storehouse, nor barn; and God feedeth them: How much more are ye better than the fowls? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And he exhorteth us to lay our treasure up in heaven, for where your treasure is, there will your heart be also. (Luke xii.) And Christ forewarneth his people of trials and persecution by their near relations as well as their enemies, and he saith, Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish, that is, ye shall never be out of the sight of God, nor forgotten; but ye shall have a full reward, for in your patience possess ye your souls. (Luke xxi. 17, 18, 19.) And again hear his gracious words: I am the door, saith he, By me if any man enter in he shall be saved, and shall go in and out, and find pasture. I am the good shepherd. The good shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my

hand : my Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand, I and my Father are one. (John x.) Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. and if ye shall ask any thing in my name, I will do it. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the spirit of truth; whom the world cannot receive. (John xiv.) But some unconverted men perhaps will say, that they have heard much about this Holy Spirit being infused into the Christian's soul: but these men above mentioned, that live too much in the practise of sin, are of the world, therefore they themselves cannot receive it, therefore they are hard to be persuaded, that the Christian enjoys this Holy Spirit of God. But whether they believe it or not, I myself believe it, and thanks be unto Almighty God from whom I hope and trust, I have received it. The sinner perhaps may say, by what way or means doth the Christian obtain this Holy Spirit? My answer is, we may obtain it by Jesus Christ our Lord, and by his righteous merit, it brings the love of God into our souls. Then the sinner may say, hast not Christ died for me as well as for you? Yes, I believe it sinner, then why do I not receive this Holy Spirit of God, as well as you? O poor sinner, hear my words and do not condemn me, this is the way which I have stated, but then there is something more to be said, we cannot realize this Holy Spirit, as a truth in our souls, but by repentance and prayer. But some poor sinner may say, I pray, every night and morning by my bed side, but I never felt the power of the Holy Spirit infused into my soul, as to show me that my sins are forgiven; Ah poor sinner, it may be, You ask, and receive not, because you ask amiss, that you may consume it upon your lusts. (James iv. 3.)

My fellow sinners, we must leave pride and wicked lust, and the pleasures of this sinful world, we must be born again, that is, we must become new creatures in Christ Jesus. But again, to receive the Holy Spirit of God, it must be done by agonizing prayer, or fervent prayer to Almighty God, through Jesus Christ our Lord. We must pour out our souls to God, and have a desire for the things that we ask for, we

must humble our souls in his sight, and tell him all our wants, grief, and sorrow. Now, if thou wilt hear my words, so that thy heart pant for this holy spirit, then that will surely come upon thee; but if thou find it not at the first, wait with patience for your Lord; but rest not satisfied in sin, but proceed in the way of righteousness, and at his good time he will give you his blessing. But some poor sinner may say, how shall I realize this holy spirit, as a truth in my soul? Now, hear my words, when thou realize it, thou shalt find it come with love into thy soul, it may be when thou art in earnest prayer to God, and the watery drops issuing from thine eyes, and it may be in thy prayer that thou may find the heavens like iron and brass to thy soul; but struggling by faith and importunity, the Lord will make thy soul more humble, and bring it nearer to himself: then thou shalt find the love of God break into thy soul, and the power of the Holy Ghost shall come upon you, then thou shalt find thy sins pardoned, and thou shalt feel, that joy and comfort that thou never felt in all thy life before, and thou shalt feel an hatred against all sin, and thou shalt find that the love of God has took possession of your soul, so that thou would be willing to leave all things on earth, to be at rest with thy dear Redeemer in heaven, and thou shalt know, and be satisfied that it was from the Lord that thou received this sanctifying spirit; then shall it be fulfilled in your mind the words of our Lord, Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. v. 6.) Now my friends, if thou enjoy this consolation in thy soul, thou wilt be ready to sing that divine hymn which you may find in my little book, called *Exhortation*. And surely then he will commend his loving-kindness in the daytime, and in the night his song shall be with thee, and thy prayer unto the God of thy life: so then at these blessed seasons thou shalt find the grace and love of God imparted unto your soul, and your understanding in the holy Scriptures shall be enlarged, and so in that day in compliance to the Prophet, thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength, and my song: and he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. (Isaiah xii.) Therefore if the Christian enjoys such

pleasures at some certain times while he is on the earth in the flesh, what shall his joys be then when he leaves the flesh, and his soul mounts up into heaven, and drinks of the rivers of love?

And again our Lord comforteth his people, and saith, Verily, verily I say unto you, If a man keep my saying, he shall never see death. (John viii. 51.) And whosoever liveth, and believeth in me, shall never die. (John xi. 26.) That is, he shall never die eternal, for the Lord shall rise him up and quicken his soul, so that he shall never taste the pangs of eternal misery. And as the Father hath loved me, so have I loved you, saith our Lord: continue ye in my love. This is my commandment, That ye love one another, as I have loved you. (John xv. 9, 12.) And greater love hath no man than this, that a man lay down his life for his friends. (verse 13.) But did not thou, blessed Lord, excel this? for when we were enemies to thee by wicked works, did not thou lay down thy life for thy foes? But now being made new creatures in Christ Jesus, let us walk worthy of our vocation, And if the world hate us, we know that it hated our Lord before it hated us. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (John xv. 18, 19.) But if God loveth us, we need not fear the frowns of the world, for behold how he prayeth for his disciples: I pray for them, saith he: I pray not for the world: but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. (John xvii. 9, 10.) And St. Paul breaks out, and saith, Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. (2 Cor. i. 3, 4.) But again, see what manner of love Christ hath for his disciples, and calleth them his brethren, and he saith unto Mary after his resurrection, Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. (John xx. 17.) But note the character of a child of God. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to

him. (John xiv. 21.) O, what a blessed thing it is for us to become the sons and daughters of the Lord Almighty.

O Lord, we entreat thee, through thy dear son, to help us to pray, and let our cry come unto thee. Be thou pleased; O Lord, to destroy our nature of sin, and let thy love possess our souls. O, how can we love thee enough, thou blessed Jesus, when we behold how thou hast loved us, and hast redeemed thy people by thy precious blood. O, how can we turn thee back, thou lovely Lamb, seeing that thou hast loved us from the foundation of the world, and gave thy life as a ransom to deliver us from our sins; and when we see and feel thy kind invitation, and so many of thy comfortable promises, and how willing thou art to receive us, and to do us good, and to bring us to thy heaven of love, to feel, and see, and behold thy glory, and to have a share with thee, and to enjoy rest and peace, and love, and happiness with thee, and with thy dear saints for ever and ever. O, it is enough to stir us up to love thee, O Lord, and to leave the beggarly elements of this sinful world, and I say again, as I have said before—

Not all the world in its gay show
Shall not to me these lines out do;
They lead my soul to joys on high,
To yonder glory above the sky.

Where my Redeemer is arrayed in love,
And to the world he shall then prove
That he has been their help and stay,
To redeem them from that woful day.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. (Eph. ii. 8.) Help, us therefore, O Lord, to love thee, and to praise thee, and to admire thee, for in thy presence there is fullness of joy, and at thy right hand there are pleasures for evermore. And may God grant, that we may all partake of it, through Jesus Christ, our Lord. Amen.

END OF THE FOURTEENTH BOOK,

BY EDWARD CROOK.

BOOK THE FIFTEENTH.

The Universal or General Day of Salvation.

This Book contains in it that happy day of Glory as some call it, relating to those important passages of Scriptures which speak of it, and it is drawn up and set in order, and selected from the Holy Scriptures by chapter and verse, so that you have a clear view of it, and that you need not search the Scriptures much concerning these things, because this is Scripture itself; and all my Works are set forth in like manner, so that it needs but little trouble to find out almost any important subject you may want. This Work is well worthy of your notice, and ends with an observation to avoid errors: and also the Author's Prayer.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. (Isaiah lxi. 1.—Luke iv. 18.) Surely, the spirit of the Lord of love and grace, came upon Isaiah in his days, and he preached the everlasting Gospel of Christ, both to Jew, and Gentile: but yet Christ, is the real true and holy anointed. (Matt. iii. 16.) And can, and is able and willing to save his people from their sins; and he can bind up and heal the broken hearted. (See Matt. v.) And he can proclaim liberty to the captives, and rescue their souls from bondage. (Matt. ix. 2.) And he can open the prison door, to them that are bound. (Acts v. 19.—chap. xii 7.) And he hath purchased our salvation with his own blood; therefore, hath the Father given all power to the Son, and he will not deny him anything which he desireth. Ask of me, and I shall give thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession. (Psalm ii. 8.) Therefore my fellow sinners, seeing that we may be reclaimed again, and that, by redeeming love, let us then embrace the Gospel of Christ, who is so willing to receive us and to forgive us our sins, and to cleanse us from all unrighteousness; and to give us grace and glory. And again, behold what free salvation we may enjoy, through our blessed Lord: I will say to the north, Give up, and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name, for I have created him for my glory. Therefore seeing that this is the will and pleasure of the Lord, even our salvation; we ought then my brethren to pray continually, as one body in Christ, and that the work of the Lord may prosper, so that his word might be fulfilled, where it is said, All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations. (Psalm xxii. 27, 28.) And O that he may have dominion from sea to sea, and from the river unto the ends of the earth. (Psalm lxxii. 8.) And that men shall fear, and shall declare the work of God: for they shall wisely consider of his doing. (Psalm lxiv. 9.) And again in another place, David saith by way of exhortation, All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name. Selah. That is, I believe, some in all parts of the earth: and that by the preaching of the everlasting Gospel, accomplished by the righteousness and power of Christ, through grace unto salvation. (Psalm lxvi. 4.) And in another Psalm, David seems also to have this confidence, and saith, All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. (Psalm lxxxvi. 9.) And again, relating to the display of God's honour, and his blessed Gospel, Isaiah lifts up his voice, and saith, And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. (Isaiah xl. 5.) Amen, and so be it, Lord Jesus. And may glory and honour be ascribed to thy most holy name, for thy free redemption. Therefore he saith, Shake thyself from the dust: arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. (Isaiah lii. 2.) And again, O that we may rejoice, in the goodness and in the power of our God. For thus it is written, the Lord

bath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. (Isaiah lii. 10.)

And O that thy most holy Church and people, may pray that all people which see this day of salvation, may embrace it, so that it may be fulfilled which is written, Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together; and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as the doves to the windows? violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time. (Isaiah lx.) And again he exhorteth us to come, Look unto me, and be ye saved, all the ends of the earth: for I am God; and there is none else. (chap. xlv. 22.) And again, And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. (Jer. xxxi. 34.) And again, hear the word of the Lord by Joel the prophet. (chap. ii. 28, 29, 32.) And it shall come to pass afterwards that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the

remnant, whom the Lord shall call; (See Acts ii.) And again, hear the word of the Lord by the prophet Habakkuk. (chap. ii. 14.) Where it is said, That the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. And again the word of the Lord came to the prophet Zephaniah. (chap. iii. 9.) And after a sharp reproof to the wicked for divers sins, he saith, For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. And again, hear the word of the Lord by the prophet Malachi, and that; after he had reproved the Jews, for their irreligion and profaneness, then he saith, For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. (Mal. i. 11.) And again, as it is written, It was necessary that the word of God should first have been spoken to you, that is the Jews, but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. (Acts xiii. 46, 47.)

So we see that by the Jews irreligion and profaneness, and their provocation against God, and their despising the Gospel of Christ, I say then by this, we see that many of these holy passages of scripture aforesaid, have a great reference to this, and that is, that the everlasting Gospel of our blessed Saviour, shall be preached and set forth and offered to all the world as a free salvation, and without any exception, or restriction, or limitation. Therefore, we see that it is as free for the Gentile, as it is for the Jew, and there is no respect of persons. But still after all this let us be aware, that is, when the grace of God begins to manifest itself in the soul, then we must pray for pardon, and not indulge ourselves in sin, but walk in newness of life, according as he hath commanded us, that is, If ye love me keep my commandments. And then the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. (Isaiah xxxii. 17.) But on the other hand, Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honour and peace to every man that worketh good, to the Jew first, and also to the Gentile.

For there is no respect of persons with God. (Rom. 2. 9, 10, 11.)
 —Who shall not fear thee O Lord God most high, and glorify thy name? for thou only art holy. O remember thy dust in mercy according to thy loving-kindness, and pardon the sins of my youth; bring me not into judgment O Lord, until my soul be made completely holy, and that through the righteous merit of Christ. O be pleased O Lord to grant me thy precious grace, love, and favour, so that I may rejoice again in thy sight, and tell the world of thy goodness. I thank thee O gracious Father, because thou doth not despise the prayer of thy servant; but I know that thou hearest me when I call upon thee in sincerity and truth, and thy love hath been more to me than all my fears, and thou hast redeemed me through thy Son, from the lowest hell. Therefore I pray thee, that thy free redemption may be made manifest to all the world, through Jesus Christ our Lord. And that Thy kingdom may come: and that Thy will may be done in earth, as it is in heaven: and I pray that thy free redemption which thy holy prophets have spoken of may be offered to all the world, and that every soul may embrace it, and that they may forsake their sins and turn unto thee; and that they may believe that Thou art able and willing to save their souls alive, and to cleanse them from all unrighteousness. And O that thy Churches which are on the earth, may be more united together in one right true and Holy Spirit; so that we may be all at last brought safe to heaven, to praise thee, in one right, true, and Holy Spirit, throughout all eternity. Through Jesus Christ our Lord. Amen.

END OF THE FIFTEENTH BOOK,

By EDWARD CROOK.

BOOK THE SIXTEENTH.

The Character of the Righteous.

Now the character of the People of God are clearly described in this Book, selected out of the Holy Scriptures by chapter and verse, so that you need not look far for them; because they are drawn up to your view; and if you read this little Book carefully, and examine yourselves, you may soon know, whether your characters do correspond with those blessed characters described in this Book, and if it be so with you, blessed are ye, and I hope and trust that our Lord's good-day you and I shall magnify upon that sweet verse or two, which is at the end of this Book in glory everlasting. Amen.

Now my dear friends, if you read this little Book, and pay attention to it, you may know whether your life, ways, and actions, correspond with these sweet characters which are mentioned in this Book; and I think, by the help of God, and so doing, you may know whether you are a child of God or not: and now you may see the character of the servants of the Lord, as follows. Now we find that Enoch, Noah, Abraham, Isaac and Jacob, Joseph and Moses, Joshua and Samuel; and many more there are to be found that bear this character, but here I omit and pass on; but still I will endeavour, by the help of God, to exhibit and show unto you, in what way the children of God bear this character. My mouth, saith David, shall shew forth thy righteousness and thy salvation all the day: for I know not the number thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. (Psalm lxxi. 15.) Now if any can utter such blessed words as those, in sincerity and truth, no doubt but he bears this character. Ye that love the Lord, saith he, hate evil: so you see that we cannot love God, and sin against him, for if we do, then we cannot be true Christians: but blessed be the Lord for he preserveth the souls of his Saints he delivereth them out of the hand of the wicked.

Rejoice in the Lord ye righteous, and give thanks at the remembrance of his holiness. (Psalm xxxiii. 1.) And again, here is another character of a child of God, and that is, that of Agur; now hear his humble request, Remove far from me saith he, vanity and lies: give me neither poverty, nor riches; feed me with food convenient for me. (Prov. xxx. 8.) Now you may see in this chapter, that he humbled himself, and then asked of God for things necessary for the soul and body: my friends, I am afraid that this prayer is neglected by many of us, for we often ask, and receive not, because we ask amiss, that we may consume it upon our lusts: it is right indeed that we should ask for our daily bread; as our Lord tells us. (Matt. vi. 11.) And for food and raiment, as Jacob did. (Gen. xxviii. 20.) But we must not pray for many riches, for if we do, there is a great danger of falling away to wicked lust and pride, which is an abomination to the Lord. See my little Book called the *Deceitfulness of Riches*. But it is said, Who is blind as he that is perfect, and blind as the Lord's servants? (Isaiah xlii. 19.) But if they are blind in the eyes of the world, they are not blind in the eye of God. —But speaking in reference to the character of a child of God, or to Christ himself, I say, that Godliness, is not blindness, for thus it is written, who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's sope. (Mal. iii. 2.) Therefore, by this we may see the pure character of Christ. Be ye holy for I am holy, saith the Lord; and again, if we by the help of God, intend to let our lives tally with these blessed characters; hear what Christ saith. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. v. 16.) See my Book called the *Example of Christ*. Blessed is that servant, whom his Lord when he cometh shall find so doing. (chap. xxi. 46.) For Saint Paul saith when speaking of the character of the people of God, We are, saith he, unto God a sweet savour of Christ, in them that are saved, and in them that perish. (2 Cor. ii. 15.) So you see, that the Lord looks upon such characters, to be somewhat like Christ, or to be his delight, as the sweetness of Christ. O I would fain pray for all this world to turn unto the Lord, for no soul can conceive, nor tell, what the Lord hath in reserve for them that love him. O behold here is another excellent character, and that is of a poor woman that sought Christ

with tears: O you females, let me entreat you to come to Christ, as this poor woman did; for she came behind her Lord, and stood at his feet weeping: and she washed his feet with her tears, and did wipe them with the hairs of her head; and she kissed his feet, and did anoint them with ointment; and her sins, which were many, were all forgiven her. It appears that her sins had been great, but by the grace of God, which brought her to repentance, her love became great. Therefore let me intreat you in the name of the Lord, to seek the Lord whilst he may be found, so that you may obtain grace from the Lord, so that your love may become like her love. (Luke vii. 37.) So that you may be changed from a love of sin, to the love of holiness, so that you may begin to bear much fruit to the glory of God; and the fruit of this holy spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. (Gal. v. 22.) Now, I say against such characters as these, there is no law, that is to say, there is therefore now no condemnation to eternal death, to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. But at the same time, God Almighty, oftentimes seeth it good, to chastise us in this life, because of our disobedience, to the intent that we may become, and remain his sons, and his daughters, and that we should inherit eternal life and happiness with him for ever: for if we endure the chastisement of God with patience, and that to our profit, then are we sons indeed, and not bastards: for what son is he whom the Father chasteneth not? (Heb. xii.) For behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. (Job v. 17.) For he maketh sore, and bindeth up, he woundeth, and his hands make whole. And again hear what Solomon saith, Happy is the man that findeth wisdom, and the man that getteth understanding. My son, saith he, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. (Prov. iii.) And again, as many as I love, I rebuke and chasten, saith the Lord Jesus: be zealous therefore and repent. (Rev. iii. 19.) And this is the will of God, my brethren, even our sanctification. (1 Thess., iv. 3.) And this is a faithful saying, saith St. Paul, and these things

I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: These things, saith he, are good and profitable unto men. (Titus iii. 8.) And my beloved brethren, hear what St. James saith, Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (chap. i. 27.) Therefore, my friends, a well spent life, through Christ, is the way of safety, and it will bring our souls into peace at the last, when this uncertain life shall end. And hear the character again of a child of God described by David, Who shall ascend into the hill of the Lord? saith he, or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalm xxiv. 3, 4, 5.) But my brethren, this must be done by grace and faith, through Christ our Lord. And again, beside this saith Saint Peter, giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity; for if these things be in you, and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (2 Peter i. 5.)

And now my dear friends, hear what another excellent character of Christ saith, and that is Saint Paul, O hear his zealous words towards Christ his Lord. Now after he had been preaching and suffering for the cause of God, and for the good of souls, he yet still expected that he had much more to suffer for the cause of Christ; and he saith, And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save, that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me, but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy; and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. (Acts xx. 22.) And again, saith he, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. (Phil.

iii. 8.) I press toward the mark, for the prize of the high calling of God in Christ Jesus. (verse 14.) And now, when this good man had finished his course, and the great part of his labour, and had suffered much, and had been persecuted much for the sake of Christ, yet it seems that he still expected to suffer more for his Lord and master, but he still had comfort in Christ, so that he could hold fast his faith and integrity—so that he could say, I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. (2 Tim. iv. 6, 7, 8.) And now, those happy souls are gone to heaven, and methinks, that one day's enjoyment there will make amends for all their labours and sufferings that they underwent upon the earth. Therefore work whilst it is day, that you may have a full reward, for the night cometh in which no man can work.

And when each blest characters
Arrive then at home,
They sing Hallelujah
To God and the Lamb,
They ascribe their salvation
To Jesus's name,
And drink the sweet pleasure
That comes from the same.
Their love's full of rapture,
O, how holy is their joy,
No sin there can enter,
Nor Satan decoy,
They redound to his glory,
To him who hath died,
With songs, O how lovely,
In mansions so high.

And now, my beloved brethren, I would advise you to read my following Book, which still relates to the character of the righteous, and may God Almighty give us all grace, so as to believe and repent, so that we may be brought into holy fellowship and love with them, and at last may be brought to the Father, and the Lamb, and to his saints immortal. Amen,

END OF THE SIXTEENTH BOOK,
BY EDWARD CROOK.

BOOK THE SEVENTEENTH.

Our Duty towards our Neighbour.

You may rely on it that there is good counsel and advice in this Book, and the recommendation of this Work chiefly is, that of love and charity. This Work is very affecting, it is taken from the Holy Scriptures, and it gives us a full and true information of our duty towards our neighbour; and except we conform and comply our minds to it, and so copy after it, we cannot be real Christians. Because, the sum and substance of this Work is Love, and he that lives and dies without the Love of Christ cannot be really happy in this World, neither in that which is to come.



Now, my beloved brethren, in my former treatise, I have shown you in part, the excellency of love, but still, let me by the help of God, show you a more full description of the Christian's character, and love, and their attachment towards each other, and their duty towards their neighbour; and this I intend to do by the plain word of God, which is most worthy of your attention. Now, this is the first and great commandment, saith our Lord, that is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and the second, is like unto it, Thou shalt love thy neighbour, as thyself. On these two commandments, saith our blessed Lord, Hang all the law and the prophets. And there is nothing greater than love. (Deut. v. 6.—Matt. xxii. 37.) Love worketh no ill to his neighbour, saith Saint Paul, therefore love is the fulfilling the law. Behold, saith David, how good and how pleasant it is, for brethren to dwell together in unity! (Psalm cxxxiii. 1.) And in love let the Church of Christ help each other. Hear the advice of Solomon, Withhold not good from them to whom it is due, when

it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee. (Prov. iii. 28.) And again, Two are better than one; saith he, for if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth! for he hath not another to help him up. (Eccl. iv. 9, 10.) Therefore, in our trials, and in our spiritual welfare, we may be helpful to one another, but at the same time, let us be sure to place our faith and confidence in God: but next to the help and comfort of God, is that of the Saints, as it is written, A good man sheweth favour, and lendeth, he hath dispersed, he hath given to the poor, his righteousness endureth for ever, and the righteous shall be in everlasting remembrance. (Psalm cxii.) Because the love of Christ dwelleth in him And again it is written, Let the righteous smite me it shall be a kindness, and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet saith David, My prayer also shall be in their calamities. (Psalm cxli.) For surely the righteous will do all things in love and for the good of the soul; therefore saith our blessed Lord, A new commandment I give unto you, That ye love one another; as I have loved you: and, by this shall all men know that ye are my disciples, if ye have love one to another. (John xiii. 34, 35.) And again, remember the attachment of Ruth, and the love which she had for Naomi her mother-in-law, and how she would not leave her, neither would she turn again to her native country, neither to the gods of the Moabites; for she said unto Naomi, her mother-in-law, Whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God. And by this I believe, that the Spirit of Christ, had took place in her soul, and filled her heart with love: for speaking from the genealogy of families, Christ was of the line and lineage of Boaz, who was the husband of Ruth. (Matt i. 5.) And we may see in the Book of Ruth, how she was rewarded, according to her kindness, and she was blessed by the name of the Lord. And again, it would be well if every master of servants, and servants, would imitate and follow and copy after the example of Boaz; for we see, that when he came into the field to his reapers, he said unto them, The Lord be with you, and they answered him. The Lord bless thee. (Ruth ii. 4.)

Ah! behold what a blessed, and a happy, and a comfortable thing it would be, if it were more so in our days, if we had

such love, and feeling, and affection, as this, one to another; methinks that it would be a great help to bear one another up under his burden; and then methinks that how much easier we should pass through our toil and labour. Ah! if it were so, then how pleasant should we do our work, to what we do now, and talk, and rejoice in the goodness of God, and God, even our God would give us his blessing.

And again by the word of the Lord, hear what our duty is towards our neighbour or brethren, Thou shalt not defraud thy neighbour, neither rob him, the wages of him that is hired, shall not abide with thee all night until the morning. Thou shalt not hate thy brother in thy heart. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself. I am the Lord, thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. And if a stranger sojourn with thee in your land, ye shall not vex him, but the stranger that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself. (Lev. i. 9.) And again, Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers; at his day thou shalt give him his hire: neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee. (Deut. xxiv. 14, 15.) Woe unto him, saith the Lord, by the mouth of Jeremiah, that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work. (Jer. xxii. 13.) Owe no man any thing, but to love one another, saith Saint Paul: for he that loveth another hath fulfilled the law. (Rom. xiii. 8.) And again, hear the word of the Lord, by Zechariah the prophet, These are the things that ye shall do, saith the Lord: Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour, and love no false oath: for All these are things that I hate, saith the Lord. (Zach. viii. 16, 17.) Therefore love mercy, truth and righteousness, ye sons of men: for all the law is fulfilled in one word, even is this. Thou shalt love thy neighbour as thyself: and so it is, for the same love that we love God with, the same love we love our neighbour with. (Gal. v. 14.) But some that read this Book, perhaps may say, as the lawyer

said to Christ, But who is my neighbour? Therefore, in a few words, I will endeavour, by the help of God, to tell you. He, is called a neighbour that liveth near unto us, and of course he ought to be our neighbour; but this is not always the case, for sometimes them that we call our nearest neighbours, are our nearest enemies. But now this is a neighbour let him live far or near, that loves us with a Heaven-like love, and doeth us what good he can in the days of our trials, adversity, and troubles, as well as in the days of our prosperity.

And now behold what an example our Lord sets before us. A certain man, saith he, went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And he gave charge concerning him, and promised to pay all that was spent upon him in doing him good. Which now of these three thinkest thou was neighbour unto him that fell among the thieves? and he said, He that shewed mercy on him. Then Jesus said unto him, Go, and do thou likewise. (Luke x. 30.)

Now I cannot tell when this event took place, neither have I any comment to go by, but the plain word of God: but most likely this poor man that fell among the thieves, was a Jew, and that he came down from Jerusalem. And it also plainly appears, that the Priests and Levites, were men that did officiate, and minister in holy things; therefore, they ought to have been great comforters to him, in his agony and pain. Therefore, if a man be in the ministry, or out of the ministry, if he seeth a poor distressed brother stand in need of help, and he shutteth up his heart against him; I say then, how think ye that the love of God dwelleth in him? and so it was with the Priest and Levite, for they had but little or no compassion on their poor brother. It may be that they were covetous, and so, afraid of losing a penny out of their own pockets, and so, loved their money, better than their brother's

life. But again, it was not so with the good Samaritan, for he had compassion on him, and bound up his wounds, and took care of him ; but now it may be said by some, perhaps, but who was this Samaritan ? was he a near relation to him that fell among the thieves ? It appears not, for if I mistake not, the Samaritans were a mixed people, and from different parts of the earth, and had worshipped strange gods ; as you see in 2 Kings xvii. 25, 29. But, at the same time there was a Priest of the Jews dwelt with them, and taught them how they should fear the Lord ; and after this it appears, that there were Jews dwelt among them, and taught them the law of God. But still it appears that many of them followed their own superstitious ways, for our Lord said unto the Woman of Samaria, Ye worship ye know not what. (John iv. 22.) But our blessed Lord shewed love and mercy unto them : but for the general part, the Jews despised them ; and see they called Christ a Samaritan, and said he had a devil. (John viii. 48.) And again, it appears by what the Woman said, that the Jews had but very little dealings with the Samaritans. (John vi. 9.) See the Apoch. (Eccl. i. 25.) But still for all this, it appears that this good Samaritan was kinder, and more like a neighbour unto the Jews than they were to one another. Therefore, let us follow the example of the good Samaritan, so that we may take compassion one of another. Finally, my beloved brethren, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous ; not rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers ; but the face of the Lord is against them that do evil. (1 Peter iii. 8.)

Therefore my beloved brethren, seeing that these things are so, and that holy religion consisteth of love. Let us then, by the grace of God, endeavour so as to love one another, and that with an heaven-like love ; but observe, there is a counterfeit love which is of the flesh, that leadeth unto hell and destruction, and there is a Heavenly love, which leadeth unto life eternal, and this same love may be what Saint Paul calls charity, which is the bond and unit-

of holy perfection, and it hath made an atonement for sin, and hath satisfied Divine Justice, and hath bruised the serpent's head : and it hath made a way for repentance for the chief of sinners, of whom I am one ; it hath suffered itself, and loved me ; it hath suffered itself, and loved you ; it grieved for man at his fall, and would not contain itself in heaven, but left its lovely habitation, and bowed the heaven, and came down, and suffered in the midst of the multitude of sin and confusion, and by its zeal, love, and holy passion, it snatched poor sinful man as a brand from the burning ; and although the sinful wound of man, was, and is sore, yet this love hath excelled the good Samaritan's, for it hath bound up his wounds of sin, and poured the oil of his grace therein, and for his recovery he hath paid the uttermost farthing : and this love is to be found in the bosom of Christ, which stripped himself of all, but love for us men, and for our salvation ; even in his passion at the cross, when he cried with a loud voice, saying, My God, my God, why hast thou forsaken me. Therefore because of our sins, the Father hid as it were his face from the Son, that we might be justified by his blood : but still the Father's love was towards his Son, but not made manifest, because of his justice and displeasure against sin, but when it was finished, then love returned unto the bosom of its Father, in unity with the Holy Ghost in trinity, for ever with the Father, one God in three persons. Amen. And here is perfect love, and where it takes possession, it casteth out fear, and fills the soul with love to God and man, and anticipates the joys of heaven. But whilst we love our sins, we cannot enjoy the love of God ; therefore except we follow the examples of Christ, we cannot be real Christians : because the sum and substance of this work, is love ; therefore, let us be aware, and repent : for he that lives and dies without the love of Christ, cannot be really happy in this world, neither in that which is to come.

Therefore my brethren, seeing that we cannot be happy, except we have this holy love of God implanted in our souls, then, let us by grace, through Christ, entreat the Lord for it, and that by agonizing prayer ; and that through the righteous merits of a crucified Saviour, who hath purchased the love of the Father for us, and that through his holy life, sufferings, and death : and him, hath God exalted on high, to be a Prince and a Saviour, for to give repentance unto Israel, and remission of sins ; therefore by grace are ye saved through

faith, and not of yourselves, it is the gift of God. Therefore if we have freely received his grace, so then let us by the same, freely give, for so we are commanded; and behold what a blessed thing it is for brethren to dwell together in unity, Owe no man any thing, saith Saint Paul, but to love one another, for he that loveth another, hath fulfilled the law, as it is written, Thou shalt love thy neighbour as thyself, love worketh no ill to his neighbour, therefore love is the fulfilling of the law, and this holy law of God, is a revelation of his will, and Christ hath magnified it, and made it honourable, and this holy law of God, doth not consist of outward ceremonies alone, but it consisteth of love, and If ye love me, saith our Lord, keep my commandments. A new commandment saith he I give unto you, That ye love one another, as I have loved you, by this shall all men know that ye are my disciples, if ye have love one to another. Let us all therefore which have received this love, continue in the same, because love is the true root of all holy religion on earth, and it is the beauty and blossom of all holy religion in heaven : and in the holy place they sing the songs of love—

And redound to his glory,
To him who hath died,
With songs, O how lovely,
In mansions so high.

And blessed are they which are prepared and called unto the marriage supper of the Lamb. Therefore let the righteous be glad; and let them rejoice before God : yea let them exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. A father of the fatherless : and a judge of the widows, is God in his holy habitation. (Psalm lxxviii. 3, 4, 5.)

And now my brethren, we may plainly see, that God is love, and Christ is love, and that the whole armies of heaven are love; and it would be more like a heaven here below, if we all were in possession of this heavenly love : but alas ! this holy love hath many enemies, which are infidelity, idolatry, pride, wicked lust, cruelty, and covetousness : and these enemies and more, have their origin from sin and Satan ; and whilst this grand enemy is indulged and maintained here, in us, on the earth, there cannot be no real, true, nor holy social love and charity, one towards another. We may

talk of wars and enemies, but these are our greatest enemies; therefore, by God's help, let us all pray that the Lord may expel these enemies out of all our souls, and out of the souls of the people of all nations, and then we may depend upon inward peace, quietness, and assurance for ever, through Jesus Christ our Lord. Amen.

But now concerning the character of the righteous and their profession, see my next following Book to this, which is most worthy of your consideration.—Therefore praise ye the Lord, all ye servants of his, praise our God. Amen.

END OF THE SEVENTEENTH BOOK,

By EDWARD CROOK.

BOOK THE EIGHTEENTH.

The Holy Sacrament.

Circumcision, the Passover, Baptism, and the Lord's Supper, are set forth in order from the Holy Scriptures, by chapter and verse, and are carefully revised and explained throughout, in such a clear, plain way, and manner, so that every one who rightly considers it, and is not bigoted to any singular sect or party, must own it right and consent thereto.



Now my friends, if we are Christians, it becometh us, and is our duty, and our privilege too, that we should make our profession known to the world, by these two sacraments, that is to say, Baptism, and the Lord's Supper, and as there were two typical Sacraments by the covenant of grace, instituted in the Old Testament; so are there also now, two spiritual sacraments instituted, and substituted in the New Testament, in their stead. But now, first speaking from the Old Testament, it appears that God made a covenant with Adam by works, but this covenant of works we find was soon unhappily broken, so that we were soon exposed to sin and death; but God being so willing, and so kind, and so good, as to save our souls from sin and misery, and from eternal death, so that it appears to me, that Almighty God, did before that, or immediately, agree to the covenant of grace, through Christ, for the salvation of fallen man: therefore it is said, in words similar to these, that, The seed of the woman, shall bruise the serpent's head; and this we plainly see, hath been fulfilled by our blessed Lord and Saviour. But again, God was pleased to vouchsafe his mercy unto Abraham, by this covenant of grace, and it was sealed by this Sacrament, that is, The blood of Circumcision, and then after this, there was added, another Sacrament to his posterity, called the Passover,

Now those were two bloody Sacraments, and they both are a type of the precious blood of Christ, which was shed for the salvation of man : but, before this Sacrament called Circumcision, mark what God said unto Abraham, I am the Almighty God, walk before me, and be thou perfect ; or that is in other words, be thou upright or sincere, and I will make my covenant between me and thee, and I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee. This is my covenant, which ye shall keep between me and you, and thy seed after thee ; every man-child among you shall be circumcised. And it shall be a token of the covenant betwixt me and thee. (Gen. xvii.) Therefore, we see that God promised by covenant, to be Abraham's God ; and by the same, Abraham obeyed, and was to be his faithful servant ; therefore he was to make his profession known by that humble Sacrament, called circumcision : which thing I believe denotes or betokens inwardly, that he gave his soul, heart, and affection, to his God ; but understand, that there is no real merit in this, or in other words, there is no claim of salvation by these Sacraments, but at the same time, they are right and good in their place ; for by entering into a covenant with God, and that with a penitent heart, I say, by so-doing, Christ is the merit of our salvation, and as we give ourselves up to him by repentance, so much the more, and that in a bounteous way hath he given himself up for us in suffering, and in mercy and love, and in righteousness for our salvation. Therefore he hath a claim of the Father for our salvation, and so was the covenant between God and Abraham, and it was sealed by a Sacrament called Circumcision, which thing is I believe, as I have said before, that it was a type of the precious blood of Christ, which was to be shed for our salvation. Now after this, God was pleased to establish his covenant with Abraham's posterity in a more supporting manner, for the Lord added unto this another Sacrament, called the Passover : and now we see that how the Lord's people of Israel had entered into a covenant with God, and humbled their souls and flesh, to the blood of Circumcision. Therefore by the Passover, that is by grace, the Lord spared them in the day of vengeance, for they eat and fed upon the Paschal Lamb, that was, upon the grace and goodness of Christ, for, in type, Christ was the Passover. (1 Cor. x. 7.) Therefore Israel ate and fed, and

was nourished by the grace of Christ at the Passover, when the Lord did smite all the first born in the land of Egypt. (Exodus. xii. 29.) And so it will be at the end of time, them that are in Christ will live by him, but them that are not found in him must perish with the workers of iniquity, therefore in type, Christ was to be the prime, pure, and spotless Lamb without blemish, who gave himself up for us in the prime of life, in love and in righteousness, instead of our righteousness; and that by blood, as a lamb slain from the foundation of the world. And according to my judgment, my friends, I believe that this Sacrament called the Passover hath a great reference to that in the New Testament, called the Sacrament of the Lord's Supper: but see something more of this towards the end of this treatise. And now we come to the New Testament, and there we see that these types and shadows are all accomplished, because Christ is come and hath revealed himself unto us in the flesh, and hath been, and is, and hath made a sufficient, and a complete sacrifice, and an atonement for our sins, and redemption by his pure life and blood, and prayers, and agony, and by his cross and passion, death and resurrection, and his ascension into glory, and there to give repentance unto Israel, and the remission of sins. Therefore, my dear friends, we may see by the word of God that the Lord Jesus is a complete Saviour. And now we see that since Christ hath come into this lower world, and hath completed so great a work for our salvation; we see by this, I say, that these old Sacraments, types, and shadows are more at an end, and our blessed Lord hath for our comfort and encouragement, and for our profession, instituted, and ordained, and established two more easy, and more comfortable, and more spiritual ones in their stead, and these two Sacraments are called Baptism, and the Lord's Supper. Therefore the Lord is so good to us through the merits of Christ, that he still renews his covenant of grace with us, and it is sealed to us by Baptism, and the Lord's Supper. But now my fellow sinners, you that are weak, you must not think that by receiving or partaking of these sacraments alone, that they are sufficient to save you; no, my friends, the water and the bread and wine are no more of themselves than an outward acknowledgment of our profession of Christ, For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. (Eph. ii. 8.) Now, by being baptized is our profession before God, and to

the world, that we possess this saving grace of God in our souls, it is an outside profession, of an inside possession, shown by those that repent of their sins, and turn to their blessed Redeemer: it is also a token or a sign of God's love, in which a poor repenting sinner makes known to the world, by his profession. He that believeth and is baptized shall be saved, saith our Lord, but he that believeth not shall be damned. (Mark xvi. 16.) It is as this, if thou embrace the day of God's grace, and pray and believe in him, and forsake thy sins, then God will make his covenant of grace with you, and seal it with baptism, for a token to be thy Saviour; it is also for a profession, to declare to the world, what God hath done for thy soul. Whosoever therefore, shall confess me before men, saith the Holy One, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matt. x. 32.) Therefore I believe that we ought to confess our Lord, in word, thought, and in deed, and so make our profession of him, in, and by every command that he hath ordained in his Church; and blessed are they which are baptized with the Holy Ghost. Now seeing that these things are so, some may be ready to say, why then are infants baptized which cannot perform these things which are required of a true Christian by the Lord Jesus? O, if you do not understand, I will remind you, and will bring to your remembrance what you were taught in your childhood, which things are very easy and plain if they are kept in mind.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation, that is to say Baptism, and the Supper of the Lord.

Q. What meanest thou by the word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign or form in Baptism?

A. Water: wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

But yet at the same time infants cannot do anything in their tender years; but this great work depends upon the grace of God, and that to instruct their sureties in the good and right way; and that their sureties, by the help of God, should instruct their children in the good and right way of Christianity, so that they might be taught to shun the paths of sin below, and so that by grace, through Christ, they might at last be brought to their heavenly Father, and to his rest hereafter. But again, if the sureties are wicked, and enemies to God, so that they are not in the love and favour of God, then how can they perform anything that is good and acceptable in the sight of God for their children? No, surely they cannot: but at the same time I believe that children of wicked parents will have a day of grace given them, and that they will not be judged according to the deeds of their parents, but that hereafter they will be judged or rewarded according to their own works, whether they are good or bad; as for my own part, I could freely take little children up in my arms, and in the name of Christ bless them, with a desire, through Christ, that they all may inherit eternal glory. But speaking of wicked living parents, or Godfathers, or Godmothers, I do confess that it is a grief to a true Christian, and to the Spirit of God itself, for them to address Almighty God in such a way as they do, and that by making a false pretence at the ministration of public Baptism of Infants as they do, for they say and do not. And now hear the question that is asked of the child, and by that you may see what they have promised.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should renounce the devil and all his works,

the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, Secondly, that I should believe all the articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Therefore I believe it to be a great deception in the sight of God, for wicked, reprobate, and profane sinners, to address God at this holy Sacrament, by making such promises and vows as they do; now I would advise such persons as these, not to take this holy Sacrament in hand, except they repent themselves, because God will not accept the service of a sinner; and if some little infants die, and have not sufficient sureties, and are not baptized, yet I believe that they will go better to heaven without the sinners' help, than with it. Now probably there may be thousands of unfit persons in the world, that have practised what I have above mentioned, but it may be likely that many have done it through ignorance, but I speak this to your shame; nevertheless let them turn unto the Lord, and he will have mercy upon them, and to our God, for he will abundantly pardon. (Isaiah lv. 7.) And again, first I believe that all parents ought to be true Christians themselves, and then to make their profession known by this Sacrament, called Baptism, if they have not been baptized before; and then, if they entreat the Lord that their children should be brought into this covenant of grace, so that they believe that the Lord will accept of it; and then if it is their desire, no doubt but what they may have their children baptized, in the name of the Father, and of the Son, and of the Holy Ghost. But all people are not of this opinion, therefore let every one do as he thinks proper, but let him be sure that he doeth all for the glory and honour of God, in sincerity and truth. But again, first of all, the parents of children should be, or ought to be, regenerated, and born again the second time by grace themselves, and then to make their profession known to the world by these Sacraments, which our blessed Lord hath instituted in his Church: that is, if they have not attended this ordinance before, and then, if you see it good, I will not hold any argument nor dispute against you, why you should not have your children baptized: but remember, that Abraham found grace in the sight of God, first, and then he was circumcised, and then afterwards, his son Isaac was circumcised. Train up a child in the way he should go, and when he is old, let him pray and trust in

God, it may be that he will not depart from it. But again, now speaking of the ministration of Baptism to such as are of riper years and are able to answer for themselves, I do rather in one respect, commend it before infant's Baptism; because they can confess, and profess, and declare to the spectators, or the congregations, what the love of God, through Christ hath done for their souls, and at such spiritual seasons as these, when the holy spirit of God moveth in the place, and goeth from heart to heart, as quick as the moments fly, it may be then, that many souls are convicted of sin, so that they feel the stings of a guilty conscience and remorse in their minds: and it may be, that such seasons as these, are days of God's special grace and calls unto many; so that if they will embrace it, and return unto the Lord with a whole purpose of heart, then they will find forgiveness as their fellow sinners have done. And now as there hath been great arguments concerning Baptism, and that by many professors of religion, whether sprinkling is right, or whether washing is right, or whether dipping by immersion is right, therefore it may be required of me what my opinion is concerning this. Now, concerning Baptism, my friends, I believe, that I could write out a book to some great extent, but not much more to your profit, perhaps, than this little book is, for I believe that God hath not sent me to dispute much with men, about such a thing as this, but only that I should speak the truth, in a plain way, and you may see if you read all my works, that the Lord hath given me something else to do, therefore I omit, and intend to be very brief, and will sum it up in a few words. Now suppose there were three men come to a Minister, and made a confession, and declared that God had pardoned their sins, and that He had wrought a change in their souls, and now they are come with a desire to be baptized, and so their requests were granted; and when they come unto the water, the first shall say, my desire is to be baptized by sprinkling; the second shall say, my desire is to be baptized by washing, or pouring of water upon my head; the third shall say, my desire is to be baptized by dipping, or that is to say immersion; now which of these three men should you think the Lord delighteth most in? Perhaps your reply may be, it is hard to say; but I will tell you; it is not I believe material which way they were baptized, but I believe, that the Lord delighteth in him that loveth most; for without love, it is impossible to please

God, for God is love: therefore except we love God, and the children of God, our profession is vain, and, By this shall all men know, saith the Holy One, that ye are my disciples, if ye have love one to another. (John xiii. 35.) And there is nothing greater than holy love; therefore if the love of Christ dwelleth in us, that is all, and in sum this is all, therefore I do not intend to say any thing more upon this subject now, only that is, I shall point out to you by chapter and verse, and bring to your view where you may find out with a little seeking, most of the principal, and chief, and true passages concerning Baptism in the word of God, in which you may see as follows, for your own consideration. (Matt. iii. 6, 13, 16.—chap. xxviii. 19.—Mark xvi. 16.—Luke iii. 16, 21.—John iii. 5, 22, 23.—chap. iv. 1.—Acts ii. 38.—chap. viii. 12, 13.—chap. viii. 36.—chap. ix. 18.—chap. xvi. 15. 33.)

And observe what Saint Paul saith. (Rom. vi. 3, 4, 5, 6.—1 Cor. i. 13. to the xvii. chap. 10, 4, 2.—chap. xii. 13.—see Col. ii. 11, 12.—Mark xi. 30.—Gal. iii. 27.)

Therefore let no man despise this Sacrament, for if they do, they despise what Christ hath instituted in his Church. But again, Let no man trust in the outward form of it, but let every man trust by faith in the grace and love of Christ, which is given unto us, by the Father, and through the Son, and is communicated unto us by the Holy Ghost. So be it. Amen.

And now, my dear friends, if we are sincere and possess this love that I have before mentioned, and are well-wishers for the cause of Christ, then we may draw near by faith, with an humble and obedient heart, and partake of that Sacrament called the Lord's Supper. But we must first pray, and so by the help and grace of God, repent of our sins, and then we may come humble and feed upon Christ, by faith with thanksgiving; but we must be sure to come in humble love and obedience, because Christ is love. Therefore if we are the children of God, we ought, and must love one another, because heaven is love, we must not have any hatred or malice in our hearts one against another. And again, we see at the Passover, how the children of Israel did feed on the Paschal Lamb, which thing I believe in type, was no less that Christ himself. But let us remember how they were to keep up the Passover, and that by eating unleavened bread, for notwithstanding, although the just judgment of God came upon the Egyptians, yet at the same time, the children of Israel were

not to have any malice nor hatred in their hearts; for if the wicked destroy themselves, I believe it is not the will of God. Therefore my beloved brethren, having received Christ Jesus our Lord, let us keep a feast in holy joy, continually delighting ourselves in Christ Jesus, it must be a feast of unleavened bread: kept in charity without the leaven of malice, and in sincerity without the leaven of hypocrisy. Purge out therefore the old leaven, that ye may be a new lump. For even Christ our Passover is sacrificed for us. (1 Cor. v. 7, 8.)

O Lord, I entreat thee through Christ, to help me to repent of my sins; O pardon all my sins I beseech thee, and give me a full assurance of thy love and grace, for I cannot trust in the outward form of the water, nor of the bread and wine; but by grace and faith will I trust in my beloved Saviour, until this warfare be overpast: and then through thy righteous merits, O my kind Redeemer, let thy blessed and watchful Angels, convey my soul to the bosom of thy love. And may this be the happy lot and portion of all them that are well wishers for the cause of Christ. Amen.

END OF THE EIGHTEENTH BOOK.

BY EDWARD CROOK.

BOOK THE NINETEENTH.

The Book of Works.

This Book points out to us, how our works ought to correspond and follow closely up with our faith, as the immediate or nearest fruits of this most holy faith, and also how we are to be rewarded according to our works; and there is set forth in this Work many passages and clear proofs from the Holy Scriptures, to show unto us that good works are right, good, and necessary in reference to our salvation, or for the safety of our salvation. But for power to do this Work is of Grace, and that is through Jesus Christ our Lord.

Now my friends, seeing that I have in my preceding, and succeeding Books, said so much upon saving grace and faith, therefore, I think that it is necessary for me, and for you, that I should point out to you, what are the immediate, or nearest fruits of this most holy grace and faith: now as long as we enjoy such a degree of this most holy faith in our souls, I believe it to be this—that is peace, joy, and love, and power over all outward sin, and power to keep down inward sin; and when this grace and faith is given, O Lord, I know it is right within, it makes my sins then fly away—O death thou hast lost thy sting. And again, God will require of us, good works, as fruit for the gift of this justifying faith, for what will it profit us to say in that day, Lord I have believed in thy name; I say what will it profit us then, if our works do not answer or correspond with our faith; can our faith alone save us? No, it cannot, for it is dead, being alone. (James ii. 17.) For as the body without the spirit is dead, so faith without works is dead also. (verse 26.) Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my

works, for a good tree cannot bring forth evil fruit, saith our Lord, neither can a corrupt tree bring forth good fruit. Wherefore by their fruit ye shall know them: not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many saith the Lord will say to me in that day Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. vii.) Therefore, all that profess to be Christians, should be very careful, and to try the spirits, and to examine themselves by prayer, so as to see whether they are real Christians or not: for it appears to me that by the subtilty of the devil, and giving way thereto, a man may be deceived. Now observe this, If we possess that grace and faith in our souls, so as to produce good works, then we may rely upon it that it is of God. But if it do not produce good works, then it is to be feared, that it is no more than a counterfeit faith, and without care-taking it will be likely to deceive our souls, and at last sink us into everlasting perdition. Again, If we are Christians, then let us, Let our light so shine before men, that they may see our good works, that they may glorify our Father which is in heaven. (Matt. v. 16.) Herein is my Father glorified, saith Christ, that ye bear much fruit, so shall ye be my disciples. (John xv. 8.) For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, saith Saint Paul, who hold the truth in unrighteousness. (Rom. i. 18.) For God will render to every man according to his deeds: tribulation and anguish upon every soul of man that doeth evil; but glory, honour, and peace, to every man that worketh good; for there is no respect of persons with God. (Rom. ii. 6.) And again, you have seen, and may see in my next Book, how Abraham was justified by faith, and works, when he had offered Isaac his son upon the altar. So you see that how faith wrought with his works, and by works was faith made perfect. (James ii. 12.) Hear what Saint John saith, Hereby we do know, that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that saith he abideth in him, ought himself also, so to walk, even as he walked. (1 John ii. 6.) And again, He that overcometh, saith the

Lord; the same shall be clothed in white raiment, and I will not blot out his name out of the Book of life; but I will confess his name before my Father, and before his angels. (Rev. iii. 5.) And again my friends, take our blessed Lord's word for an example; I must work the works of him that sent me, saith he, while it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. (John ix. 4.) And thus it becometh every Christian, to pattern after Christ, as far forth as he can: and see my little Book called *The Examples of Christ*.

O, surely thou art great, O Lord, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men, to give every one according to the fruit of his doings. (Jer. xxxii. 19.) And again, here is another plain proof of the righteous dealings of God, to the children of men, according to their works, and you may find it in the 18th of Jeremiah, At what instant, saith the Lord, I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And again, At what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice, then, I will repent of the good wherewith I said I would benefit them. Therefore, we plainly see, that he is a just God and Saviour, and that man shall be rewarded according to his works. And again, when we come to the Lord for the remission of our sins, we must come humble and full of obedience, so as to bring forth fruits meet for repentance. (Matt. iii. 8.) For we see in this chapter, that it is not enough to talk; of the faith of Abraham without works: for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men, (1 Cor. v. 10.) to refuse the evil, and to choose the good, that it may go well with him at the last; for he that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons. (Col. iii. 25.) Therefore be ye holy, for I am holy, saith the Lord, and if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourn-ing here in fear. Forasmuch as ye know that ye were not re-

deemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter: i. 17.) And now my friends, seeing that these things are so, therefore let us not be deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting. (Gal. vi. 7.) And let us not be weary in well-doing: for in due season we shall reap, if we faint not. (verse 7.) And behold, I come quickly, saith the Lord, and my reward is with me, to give every man according as his work shall be. (Rev. xxii. 12.) And again, there shall in no wise enter into the holy city any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. (xxi. 27.) And I saw, saith St. John, a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Rev. xx. 11.) And now, my friends, we may plainly see by the holy Scriptures, the will, and the ways of God towards man; therefore, let us, by his help, be careful, so as, to, maintain good works, else otherwise, we shall be weighed in the balances, and so be found wanting. O, then, let us, by the help of our blessed Lord and Saviour, work our work betimes, and then, at his good time he will give us our reward. And now, may God add his blessing for Christ's sake. Amen.

END OF THE NINETEENTH BOOK,

By EDWARD CROOK.

BOOK THE TWENTIETH.

The Book of Grace, Faith, and Trials.

First, I point out to my Readers in this Book the necessity of Faith, and the degrees of Faith and Grace. Secondly, The way whereby it is to be obtained. And Thirdly, by the help of God I plainly exhibit to your view what Faith and Trials are, and you have in this Book the trial of Abraham's faith when he was commanded by God to offer up his son Isaac, upon a mountain in the land of Moriah for a burnt-offering; and in this Work you may see the nature and manner of this trial, and according to my capacity and experience of things, I have explained it throughout, and it is very entertaining and affecting; and this Work follows on by relating of the faith of the most holy men of God, and it is well worthy of consideration.



Now my friends, I have by the help of God's grace, given you a description of the character of the children of God; but we cannot become these blessed characters, except, we first believe that God is God, and that he is a rewarder to them that diligently seek him, through Jesus Christ our Lord; therefore, for our encouragement this Book is called the Book of grace and faith: and now speaking of faith, my friends. First then there appears to me to be an outward historical faith; Second, there also appears to me to be a common, or a general faith, which works by grace; Third, and there also appears to me to be a special faith, by grace, which convicts and convinces the soul of sin: and Fourth there also appears to me to be a saving faith, by grace; which by the merits of Christ, justifieth and sanctifieth the soul; therefore, the first that I shall endeavour, by the help of God, to speak of, is the outward historical faith; now this faith seems to me to be something like an hearsay faith, or a faith received by tradition; but this faith alone cannot do us much good, except God makes it a blessing to our souls; and so by his grace, we
t of our sins. Now, you may ask some very wicked

men, if they believe that there is a God and a Saviour; and some of them will say, that they do believe that there is a God, and that he is merciful, and that there is a Saviour, and that he hath died for sinners: but my fellow sinners, if this faith do not lead you to repentance, it cannot save you; for St. James saith, That the devils also believe and tremble, and yet they are not saved. Now the next faith which I shall endeavour, by the assistance of God, to speak of, is the common or general faith. Now, my brethren, we must not despise this faith, for I think it is a faith connected with a spark, or a degree of God's grace, implanted as a talent in the soul of man, from the fall of Adam; and no doubt but what it will do him good, if he follow on to know the Lord; for I perceive that this faith is by the dawn of God's grace, put into the soul of a man, to testify that God will have mercy upon him, if he repenteth, and forsaketh his sins; for I believe that there is a measure of this faith, through grace, given to every man to profit thereby; but if he makes no good use of it and neglects to read and pray continually, then it is like hiding his talent in the earth, and will do him no more good than an historical faith, and he may die in his sins, and never feel the consolation, and the pardoning love and grace, which the people of God enjoy. But he that seeketh, shall find: but if the gospel be hid, it is hid to them that are lost. But, my dear friends, this need not be the case with any of us, for the Lord is not willing that any should perish, as St. Peter saith, but that all should come to repentance. (2 Peter iii. 9.) For still there is help in the Lord. For now behold the special grace and faith, and call of God, which God by his spirit operates in our souls, at some certain times, by the Son of his love. Now, my readers have you never found this excellent call of God? Now consider, it may be when thou was in the house of God, or it may be when thou was alone in the field, or it may be when thou was upon thy bed, in the night-season, or perhaps in deep sleep, where no eye saw thee, but God; now I say, hath not something troubled you in those seasons concerning the state of thy immortal soul? What have been the feelings of thy mind in those seasons? Have thou never found thy miserable state and condition, by sinning against God, in those seasons? Oh what was thou afraid of? What did appear in thy mind? Did not something appear like the burning flames? Surely methinks that thou felt remorse of mind, or the stings of a guilty conscience, that thou had sinned again.

so good a God ; and perhaps felt something like this suggestion come into your mind, I must repent, and seek salvation, or else be lost for ever. So it appears to me that at this season the sinner hath some hope, that is, if he repents and seeks for salvation, there may be a possibility for him to be saved. But, on the other hand, it is plainly made known unto him, that if he do not repent, and seek salvation, he must be for ever lost. Now, I believe this to be a special call of God, which convinceth the soul of sin, and causeth him to feel conviction. But in this state Almighty God doth not leave him, for he causeth his special grace and faith, and that through Christ, to come home to his soul ; so that he hath sufficient grace and faith to believe, that if he repents, and prays for mercy, through Christ, he may be saved. But at the same time, he hath a guilty conscience that tells him that if he do not repent, and seek for mercy, he must be cast away, or be lost for ever. But again, on the other hand, if he take the right way, the Lord will bless him with higher degrees of grace and faith, sufficient, through Christ, to save his soul. Therefore, now let me show you, by the grace of God, what saving grace, and saving faith is. Now, I believe, that saving grace, and saving faith are very closely connected ; for how can a man experience saving grace, without saving faith ? or how can he experience saving faith, without saving grace ? And it also appears, that there is a growth in grace and faith, and that by small degrees of God's grace, that the poor sinner is convinced of sin ; and it also causeth him to feel conviction, and that of his guilt and misery. Now, if he take the right way, and humbleth himself before Almighty God, with a contrition of heart, that is, a great sorrow, by the account of his sins, so that it causeth him to cry out, saying, Lord have mercy upon me, or I perish ; or, what must I do to be saved ? Now, if it be so with him, then God at his good time will surely impart saving grace, and saving faith to his mind ; and they will come hand in hand so sweetly together, into the bosom of his soul ; and above all, the poor sinner will see by the eye of faith, the bleeding Lamb of God, who hath suffered so much for the redemption of his soul, so that he can believe by faith, through grace, to the salvation of his soul—so that he can cry out with joy unspeakable, and say, Thou art the Lord my God. Now, my dear friends, this important work may seem hard to some, to come up to this degree of faith

and grace, but the way to obtain it is by prayer, in the strength of the Lord thy God. But now for further satisfaction to some, I would direct your minds, to my little Book called *Christ's Comfort to his People*; and there you may find some excellent lines wrote down, which are adapted very suitable to this purpose. But now my brethren, we must not be discouraged, nor dismayed, no more than we can help, if we do not realize this blessed spirit of grace and faith always to such a high degree in our souls, after we first receive it; for we may expect very sharp trials after it: for this I know by experience. And again, I can see it very plain in the word of God; I do not wish to speak flattering words to any, neither do I wish to deceive any, by puffing them up with vain hopes; and see my Book called *The Trials of the Righteous*. Now hear what the wise man saith, My son, saith he, if thou come to serve the Lord, prepare thy soul for temptation, for gold is tried in the fire and acceptable men in the furnace of adversity. (see the Apoc. to Eccl. 2.—see Matt. iv. 1—2 Tim. iii. 12.—1 Peter. iv 12.—Rev. iii. 10. and vii. 14.) But our blessed Lord will not suffer us to be tried or tempted more than we are able to bear, and if we look to him he will surely make a way for our escape. And again, my brethren, hear wisdom, it is said of her at the first, If a man commit himself unto her, he shall inherit her, and his generation shall hold her in possession, for at the first she will walk with him, by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws, then will she return the straight way unto him, and comfort him, and shew him her secrets; but if he go wrong, she will forsake him, and give him over to his own ruin. (Apoc. to Eccl. iv. 15.) So you see, my friends, we are as it were, in a state of probation on the earth; but my brethren, our blessed Lord will not leave us in those trying seasons, but if we look to him, he will surely come again, and comfort us. And hear again, brethren, what St. James saith, Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (see chap. i.) Therefore my beloved brethren, seeing these things are so, let us be careful so that we hold fast our first love. And now my readers, I will, by the grace of God, endeavour to show you some excellent passages of Scripture, concerning the faith of the children of God, or of the holy men of God:

Through grace, by faith and love, Abel offered up to God the life and the fat, of the firstling of his flock, and this was an excellent sacrifice, for he being a sinner by the fall. Now, this sacrifice sets forth his repentance and love, and through faith he implores God's mercy; which is by a mediator between God and man, and it also shows us, that he was willing to give unto God all his love, and the desire of his soul, and God accepted it, and by this acceptance, it is a token of God's love towards us, in giving, of in the offering up of his beloved Son, as a sacrifice for our sins. (Gen. iv. 4.—Heb. xi. 4.) And again, it also appears that Enoch was a good man, and that by faith, through grace, he walked with his God, three hundred years after he had begat Methuselah, and he was not : for God took him, and that by faith through the grace of Christ to everlasting glory. (Gen. v. 22.—see the Apoc. to Eccl. xlv. 16. and Heb. xi. 5.) Now the next thing is, which I shall endeavour, by the help of God, to direct your attention to, that is, of the trial of Abraham's faith: now Abraham was a man of much faith, and he believed in the Lord; and he counted it to him for righteousness. (Gen. xv. 6.) Now, Abraham had believed that the Lord would multiply his seed as the stars of heaven, yet at the same time, Sarah his wife had not bare him any seed, and there was a space of time; whereby it seems that Abraham was somewhat tried concerning the promised seed, but at the set time in which God had spoken of, Sarah Sarah conceived, and bare Abraham a son in his old age, and Abraham called his name Isaac; therefore methinks that when Abraham beheld his son that he rejoiced in the word of the Lord, and praised the God of his salvation; but still Abraham's faith was to be tried methinks as much as this, Do thou love thy God best, or do thou love thy son best? No doubt but what Abraham loved his son much, but his love was stronger than death to his God, and he loved him in reference to all things. But now Abraham's love and faith must be proved: Abel offered up to the Lord the firstling of his flock, but Abraham was commanded of his God, to offer up his only, beloved son Isaac, for a burnt offering, he, even he, whom he had received as the promised seed. And now the word of God runs thus, and it is said that after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold here I am, and he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for

a burnt offering, upon one of the mountains which I will tell thee of. (Gen. xx. 1.) But my brethren, I find that this passage, or subject of Scripture, is of such great importance; that it hath made me tremble, and put me to my straits, for fear that I should write any thing down, that would offend my God. O, I pray that thou wilt keep me from error O Lord; so that I may add nothing to thy word that is wrong, neither let me diminish nor take away from thy word any thing which is right; for to offend thee, O Lord, in this work, and that willingly and wilfully, I believe that it would be to the peril of my life, and everlasting destruction. Thou knowest, O Lord, my desire, and that is, that I may receive grace from thee, so that I may write down the truth according to thy word, and nothing but the truth, and that for thy glory, and the good of souls; and my everlasting happiness, through Jesus Christ our Lord:—And now speaking of Abraham, and the trial of his faith, it is said, that God did tempt Abraham. Now my friends, I must speak as I am taught by the spirit of God; whatsoever others believe, I believe this, that the temptation which God suffered to come upon Abraham, was never designed, nor intended by God for his hurt, but a great deal more on the other hand, and that was for the establishment of his faith, love, and affection, and for a victory over sin and Satan; and for an example of obedience by faith, through grace to all generations. Therefore I believe that God's purpose in this, was for good, although it may appear unto us, somewhat like a temptation; but St. James saith, Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man to do evil. Therefore my friends, I believe that this temptation, which came upon Abraham, was no more than a trial of his faith, love, and obedience on God's part; and yet at the same time, it may be called a temptation; but according to my knowledge of the Old and New Testament, it appears to me, that Satan had some hand in it; so I really believe that God's purpose in this was for Abraham's profit and everlasting glory, and the good of souls; and on the other hand, I believe that the devil's purpose was for his fall, and everlasting destruction, and the ruin of souls; and the reason why I entertain such an opinion as this is because I see that the devil had a hand in the trials of the people of God, in almost all ages of the world; for we see that he had a hand in trying our first parent Adam, when he was in a pure state in the garden of Eden;

and by his subtilty, he causeth him to fall away from the command of his God into sin, and from that time we are become probationers on the earth. (Gen. iii. 1.) And again, in another place, where it saith, The anger of the Lord was kindled against Israel, and he moved David against them, to say, Go, number Israel and Judah. And now it appears that by so doing, that David committed a great sin: now perhaps some may have hard thoughts against God, concerning this thing, and say that The Lord moved David to do this thing, and then charged him as a sinner for so-doing. (2 Sam. xxiv. 1.) Now if there was no other passage of Scripture to explain this, then there perhaps may be a great argument about it, to know how it was, but there is another passage of Scripture, which makes it appear clear unto us how it was, and that we may find in the 1 Chron. xxi. 1. And there it is said, And Satan stood up against Israel, and provoked David to number Israel: so we see here that Satan had a hand in this thing, although God committed it to be, but God's designs are always for good, but the devil's are always for evil; but at the same time, this was a different trial to that of Abraham's, for his was a trial of faith, love, and obedience; but this of David's seems like a trial or a temptation to pride: and we also see in another place, that how Satan stood up to move God against righteous Job, but in this heavy trial of Job's, Satan prevailed not. And again, we see that how Satan was permitted to tempt the beloved Son of God in the wilderness, and who can tell what his precious soul underwent in those trying days and hours? And now my friends, we see plainly that the devil had some hand in those trials and temptations, and who can tell what there is passing between God and the devil, in the times of our temptations. Now, I do not take upon myself to say, that the devil had any thing to do in that trial of Abraham's, but according to what I can see of things, I think most likely he had, for if it was not for sin and Satan, then I think our trials and temptations, would be but little: but for further satisfaction, see my little Book called, *Temptation, or the Trials of the Righteous*.

And now speaking of Abraham, and the trial of his faith; now who can tell his grief, and the thoughts, and the sorrow which perhaps took place in his soul at that time; it perhaps may be, according to my serious thoughts and reflections, that Abraham was almost astonished, with great surprise and wonder at this strict command of God; his thoughts may per-

haps be something like this—O must I offer up my only son which God hath given me, which is so near, and dear unto me? Yes, I must and will obey the command of my God; for I have consented to give unto him, all my soul's desire; but although this be the case with God and my soul, yet at the same time, O how can I take a knife to slay my lovely son Isaac? And how can I make it known unto Sarah his mother? and if I do not make it known to his mother, O what will his mother do when we are gone, and when I return again, if her son be not with me? O will not it bring her sorrowing to the grave? and how can I return again and tell her what I have done? And it may be, that he grieved like Jacob his grandson, saying, All these things are against me, but nevertheless I will go according to the command of my God, and if I be bereaved of my child, I am bereaved; and methinks that Abraham had much need to cry out and say, Lord increase my faith, for thou knowest that by thy grace, I have aforesometimes believed in thee, and thy promises have not failed, but they have been made manifest before mine eyes, until this time, therefore by thy strength I will freely go and do according to thy word, and I will keep nothing back from thee, it may be that the Lord will provide. (Heb. xi. 17.) For the Lord gave, and it is his right, when he seeth good, to take away: and blessed be the name of the Lord. (Job i. 21.) Now, it is not to be found here, whether Abraham told Sarah his wife any thing concerning this trial before he went—probably he did not; for she being the weakest vessel, perhaps the Lord did not suffer this trial to come upon her until they both came back together, and then perhaps they told unto her the contents of all; for it may be that she thought that her trial was enough that they were gone so long before they returned home again, for the place where God had commanded Abraham to offer up his son, was afar off; for it was upon a mountain, in the land of Moriah; and it appears to me, if I mistake not, to be near upon a week's journey, that is, there and back again; so that I think that Abraham had much to reflect upon by the way: but although his trial was great, and the journey was far, yet it appears that Abraham made no delay; for I think, perhaps, that this command of God was given to him in the night watches, or in a vision of the night; and Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and

went unto the place of which God had told him; then on the third day, Abraham lift up his eyes, and saw the place afar off. Now it doth not appear that he told his young men, but very little about it, no other than that he and his son were going to worship, and to come again; and Abraham said unto his young men, Abide you here with the ass, and I and the lad will go yonder and worship, and come again to you; and Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife, and they went both of them together; and Isaac spake unto Abraham his father, and said, My father. And he said, Here am I, my son; and he said, Behold the fire and the wood; but where is the lamb for the burnt-offering? Now it appears that the Lord did not suffer this trial to come much upon Isaac until the very last extreme; and then it was soon over, for he being young, and in tender years, his trials was not yet fully come upon him, therefore his father made to him this reply for his encouragement, and said, My son, God will provide himself a lamb for a burnt-offering; and we cannot tell how many more comfortable words his father said to him: so they went both of them together, and methinks that Abraham prayed almost every step that he went, and they came to the place which God had told him of, but it seems that Abraham saw no lamb for a burnt-offering, but his only beloved son, and Abraham built an altar there, and laid the wood in order, but still never a lamb to be seen for a burnt-offering, but his only dear son, and the voice of God seems still; surely methinks that it made his flesh and his heart tremble; and he bound Isaac his son, and laid him on the altar upon the wood, and still it appears that there was no lamb to be seen for a burnt-offering, but his only dear son. And now my dear friends, one would think that Abraham's eyes gushed out with water, and his heart and soul panted for help, from the God of his salvation; now we cannot tell in this sharp trial what words was passing between the father and the son, it may be that Abraham gave Isaac some very comfortable words concerning God's all-sufficient help, and that if he did die in this righteous work, or act, God was able to raise him up again, or it may be, that he told him in this extreme trial, that God surely would provide. Now, I have seen it, were it as been said, that Isaac was near twenty-five years old at that time, and if he was at this age, then he was a strong lad, or a young man, and it may be thought, that if he had been so minded,

he might have greatly resisted against his hand, but it appears that he did not, but was obedient to his will, and Abraham stretched forth his hand, and took the knife to slay his son: for it seems that he saw nothing but his son, yet provided for a burnt offering: O methinks that the eyes of these holy souls looked one upon another with anguish, love, and affection; O who can tell their feelings, when two loving souls were in a trial like this? And again, it may be perhaps that Abraham had these feelings, O if I slay my son, O how then can I stand by the fire, and see his dear flesh consumed? and methinks that he had such a feeling for him, so that had it been God's will, then I think that he would freely have died in his son's stead, like unto David in that case of his son Absalom, when he said, O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom my son, my son. But at the same time, this was a different case, to that of Absalom's, for perhaps David thought, or was afraid that Absalom was unfit to die, but it was not so with Abraham, concerning Isaac, for he was a blessed, and a beloved soul, in the sight of God; but still every tender parent feels for his child. But now I repeat these aforesaid words again, and Abraham stretched forth his hand, and took the knife to slay his son: and now I must allow that Abraham's trial was very great, but his faith, and his love surmounted, and surpassed it, for his love to his God was stronger than death, therefore methinks in the very last extreme trial, that his soul, heart, and lips, may perhaps move within him, and say something like this, thy will be done O Lord, therefore I deliver him up to thee, and into thine hands I commit his body and spirit, and remember me O Lord for good. And now I repeat these words once more, and Abraham took the knife to slay his son, but behold how the guardian angel watched him, and stayed his hand, and the angel of the Lord called unto him out of heaven, and said Abraham, Abraham, and he said, Here am I; and he said, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me: And Abraham lifted up his eyes, and looked, and beheld behind him, a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son, and surely methinks that when God and Abraham, loosed and released his son, that they embraced each other with love, and wept for joy, and

praised the God of their salvation. But this is not all, for the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee; and in multiplying, I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies, because when he was proved he was found faithful: And in thy seed, saith the angel of the Lord shall all the nations of the earth be blessed; because thou hast obeyed my voice. (Gen. xxii.) And now we see here my friends, that there was love for love, as much as if the Lord had, said to Abraham, Thou hast given me all thy love that thou canst, therefore my Son, for thy son; I did not propose nor intend to force thee to offer up thy son, but only as a proof of thy faith, repentance, love, and obedience, therefore because thou hast obeyed my voice, and hast not withheld thy only son from me; neither will I withhold mine only beloved Son from thee, but I will freely suffer him to be offered up for thee, and not for thee only, but for the sins of the whole world; and in thy seed, that is to say, in Christ, shall all the nations of the earth be blessed, because thou hast obeyed my voice; and he that loveth me, I will love him, saith the Lord, and he that seeketh me early shall find me. And again, I should think that it was likely that Abraham, and his son Isaac returned back again with great comfort and joy, and praised the God of heaven, and methinks that when they returned home again, that Abraham told Sarah the contents of all, and how that God had wrought out their salvation, and no doubt, methinks but what he had a happy meeting of prayer and rejoicing with his household. And now, I do not think that Abraham ever had a trial to be compared to this afterward, for God saw that it was enough. And now I believe that the sum and substance of all, to be this, that Abraham overcome by the righteous blood of the Lamb, who was slain from the foundation of the world: and I believe that there was a measure of the grace of Christ imparted or given to every man from that time, to profit thereby. And this is what I call a common or general grace and faith; and I believe that it is man's talent, and this is what Abraham made good use of; and by so doing, he was promoted or advanced to higher degrees of grace, and he is an example, or a pattern of faith, love, and obedience to

all generations. Now some people perhaps, may be ready to say, that Abraham was a man which possessed so much grace and faith, so that this trial may have had but very little effect on his mind; but my readers, if I knew any thing about trials, I do not think that it was so with Abraham, for I think that Abraham enjoyed a higher degree of grace and faith from God, before his trial came on, and after his trial was over, than he did in the midst of his trial; but yet at the same time, that is to say, in the midst of his trial, I believe that he had sufficient grace and faith from God, to stand his ground, but none too much; and I really believe that Abraham felt and enjoyed more of the love of God, and faith in his soul at that time, before this heavy trial came upon him, even when he believed in the Lord, and he counted it to him for righteousness, than he did in the midst of his trial. And again, I believe that he enjoyed more of the grace and faith of God in his soul, after the trial, that was, when the angel of the Lord called unto him out of heaven and said, Lay not thine hand upon the sack, neither do thou any thing unto him. And again, when the angel manifested such good tidings unto him, now, I believe that he enjoyed more of the grace and faith of God in his soul, after the trial was over, when God comforted him, than he did when he took the knife to slay his son. And now speaking from my own experiences, I think I can say, that I for the general part, have enjoyed more of the grace and faith of God in my soul, before a temptation, and after a temptation, than ever I did in the midst of a temptation; but if we fall by a temptation, it is to our shame, and oftentimes causeth grief and sorrow, but if we overcome them, God will bless us, and he will exalt us higher and higher. Hear me, now if thou come to serve the Lord, by his help, prepare thy soul for temptation, for gold is tried in the fire, and acceptable men in the furnace of adversity. (Apoc. to Eccl. ii. 15. 1. Peter. iv. 12.) And now my beloved brethren, seeing these things are so, let us then hold fast our faith in the Lord, and let us fight against sin, until we enter in through the celestial gate to the city, and then it will be all faith, love, and sight, for we shall see him as he is. And now my dear friends, there may be a great deal more said concerning grace and faith, but for fear of being too tedious to my readers, I intend therefore as follows, to be as brief as I possibly can; and now mark this, that is where I do not mention grace, with faith, I do it to be as brief as I can, yet at the same time, I

always mean that grace is the begining of faith in the soul of man, for without grace we cannot do anything that is good. And now for further satisfaction concerning faith, my friends, see for your-elves what St. Paul saith of it, in Heb. xi. And we also see in another place, that by faith how Joshua and Caleb took possession of the land of Canaan; but on the other hand, the fearful and unbelievers after they had brought up an evil report of the land, was not suffered to enter therein. (Num. xiii. 30: xiv. 6: 24.—Josh. xiv. 6.) Therefore my beloved brethren, let us pray for faith in Christ, so that we may be able to enter into the land of his rest. And again, by faith, righteous Job said, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job xix. 25.)' And there we must all appear to give an account of the deeds done in the body, and then it will be seen by our fruits, what our faith hast been. And blessed be the God of our salvation; and to the true and faithful, saith the Psalmist, this God is our God for ever and ever: he will be our guide, even unto death. (Psalm. xlviii. 14.) And in faith, he saith again, in God is my salvation, and my glory: the rock of my strength, and my refuge is in God. (Psalm lxii. 7.) And hear again by faith and grace, what assurance the Church hath in Christ, My beloved is mine, and I am his. And again saith the Church, By faith I am my beloved's and his desire is towards me. (Solomon's Songs ii. 16, 17, 10.) And O that we may all pray that we may have faith and love in Christ, for to have faith in Christ, is a blessed thing, for by faith in him, the blind received their sight. (Matt. ix. 29.) And by faith in Christ he cast out devils. (Matt. xv. 28, 8, 16.) And by faith he raised the dead to life. (Matt. ix. 18, 25.—John xi.) And healed all manner of diseases among the people. And now seeing that faith is so very needful, well may the Apostles say, Lord increase our faith. (Luke. xvii. 5.) O Lord, I pray thee increase my faith, so that I may believe in thy word, and write it down in truth. And now behold what faith and love St. Paul had in Christ, and how willing he was to suffer for his Lord and master: now it appears that he had done much good, and had suffered much for the sake of Christ, yet he expected that he was to suffer more for his sake; for when he was about to return to go up to Jerusalem, his brethren would have dissuaded him from going up to Jerusalem, for they were afraid

that he would be in great danger of losing his life, but Saint Paul would not be dissuaded, because his faith and love to Christ was like Abraham's; it was stronger than death: therefore he said unto them, What mean you to weep, and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. (Acts xxi. 13.) So we see that Abraham's faith and love, and St. Paul's faith and love to their Lord, was stronger than death, for by faith and grace they willingly gave him all their love, which was stronger than death, and they, overcome by the blood of the lamb, For in the world, saith our blessed Lord, ye shall have tribulation: but be of good cheer; I have overcome the world. (John xvi. 33.) And again, Saint Paul was blest with saving grace and faith from the Lord, for he was blest with faith, and the love and favour of God, to such a degree, that after great part of his labour, he had this faith and confidence in his God, and said, The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. (2 Tim. iv. 18.) And again, For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world; even our faith. (1 John v. 4.) Therefore my beloved brethren, I entreat you to make your prayers to God, with what faith thou hast already obtained, so that you may have more faith in abundance to the saving of your souls. Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews xi. 1.) Therefore my brethren, be not faithless, because the Lord is in heaven, and we are upon the earth; be not faithless I say, because of this, but believe, and your reward shall not fail. And again, we read that Thomas was hard to believe in his Lord after his resurrection, until he had seen him: and now hear what his Lord saith unto him because of his incredulity after that he had seen him, Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John xx. 29.) And now my dear friends, all you that would wish to realize and support this most holy faith as a truth in your souls, I would advise you to follow after these holy examples, and be careful so that you maintain good works; for that faith which a man seemeth to have without works, is no more than an historical faith, it is nearly dead being alone. (St. James ii. 17.) But this most holy grace and faith which I have been speaking

ed, is of the grace of God, and it will not tarry long with them that are always addicted, or inclined to do evil; but it will dwell with the righteous for ever and ever. Amen.

And this most holy grace and faith sometimes excites, and lifts his soul up to such a high degree of faith, joy, and love, so that it makes him ready to sing this song, as follows:—

THE CHRISTIAN'S FAITH, AND HIS CONFIDENCE IN CHRIST.

Through grace and faith may I go on,
Till I reach that blest eternal land;
Not hell's design, nor Satan's too
Shall pluck me from the way I go.

I'll cast my soul's right anchor there.
Upon my Lord is all my care,
I'll bid the world below adieu,
To my sweet Saviour I will go.

For thou wilt all my wants supply,
On thy sweet grace will I rely,
To part from thee, no, never more,
Nor go astray as I've done before.

But there with thee for ever blest,
In thy sweet arms of endless rest,
There thy dear people we shall see,
And all that heaven contains by thee.

But observe those above verses—that is, as long as the Christian abideth as a branch in Christ, the vine, he hath this confidence; but if he abideth not as a branch in Christ, he is cast forth and withered.—1 John xii.

END OF THE TWENTIETH BOOK,

By EDWARD CROOK.

PRINTED BY J. PICKBURN, NEW ROAD, AYLESBURY.

BOOK THE TWENTY-FIRST.

The fervent Prayer of the Righteous availeth much.

In this Book you may find many of the most excellent and fervent prayers proceeding out of the mouth, or from the very essence of the soul of the most Holy Men of God; and the effects thereof, and the blessed help of their God which they obtained thereby. There is also the prayer of Hannah set forth in this Book, which prayer is for an example to the female sex to copy after; and it also ends with the Author's prayer for VICTORIA, our most Gracious Queen, and for our Country, and all the World; and this Work is very good and profitable for every family; for by prayer and obedience, and pleading the merits of Christ, through grace, we obtain salvation.



In my little Books, by the grace of God, I have shewed you the goodness of God, and the plan of salvation by our Lord Jesus Christ, and the beauty of religion; but this will all avail us little or nothing, without fervent prayer through Christ to God Almighty for his grace and blessing; therefore this Book is called the Book of prayer, and an excellent Book it is, most worthy of your meditation, for in this Book you may see where to find some of the most excellent prayers proceeded out of the mouth of the most Holy Men of God, and the blessed help which they obtained of God by prayer, which is a great encouragement for us to follow their steps. Now, fervent prayer to God, is a longing desire of the soul after something that it wants, to make it easy and happy, and the poor humble soul cannot be happy until it knows that his prayer is heard at the throne of grace. Ye that fear the Lord, wait for his mercy, and go not aside lest ye fall. Ye that fear the Lord, believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. And my friends look at the generations of old, and see did ever any trust in the Lord and was confounded? or

of, is of the grace of God, and it will not tarry long with them that are always addicted or inclined to do evil; but it will dwell with the righteous for ever and ever. Amen.

And this most holy grace and faith sometimes excites, and lifts his soul up to such a high degree of faith, joy, and love, so that it makes him ready to sing this song, as follows:—

THE CHRISTIAN'S FAITH, AND HIS CONFIDENCE IN CHRIST.

Through grace and faith may I go on,
Till I reach that blest eternal land;
Not hell's design, nor Satan's too
Shall pluck me from the way I go.

I'll cast my soul's right anchor there.
Upon my Lord is all my care,
I'll bid the world below adieu,
To my sweet Saviour I will go.

For thou wilt all my wants supply,
On thy sweet grace will I rely,
To part from thee, no, never more,
Nor go astray as I've done before.

But there with thee for ever blest,
In thy sweet arms of endless rest,
There thy dear people we shall see,
And all that heaven contains by thee.

But observe those above verses—that is, as long as the Christian abideth as a branch in Christ, the vine, he hath this confidence; but if he abideth not as a branch in Christ, he is cast forth and withered.—1 John xij.

END OF THE TWENTIETH BOOK.

By EDWARD CROOK.

PRINTED BY J. PICKBURN, NEW ROAD, AYLESBURY.

BOOK THE TWENTY-FIRST.

The fervent Prayer of the Righteous availeth much.

In this Book you may find many of the most excellent and fervent prayers proceeding out of the mouth, or from the very essence of the soul of the most Holy Men of God; and the effects thereof, and the blessed help of their God which they obtained thereby. There is also the prayer of Hannah set forth in this Book, which prayer is for an example to the female sex to copy after; and it also ends with the Author's prayer for VICTORIA, our most Gracious Queen, and for our Country, and all the World; and this Work is very good and profitable for every family; for by prayer and obedience, and pleading the merits of Christ, through grace, we obtain salvation.

In my little Books, by the grace of God, I have shewed you the goodness of God, and the plan of salvation by our Lord Jesus Christ, and the beauty of religion; but this will all avail us little or nothing, without fervent prayer through Christ to God Almighty for his grace and blessing; therefore this Book is called the Book of prayer, and an excellent Book it is, most worthy of your meditation, for in this Book you may see where to find some of the most excellent prayers proceeded out of the mouth of the most Holy Men of God, and the blessed help which they obtained of God by prayer, which is a great encouragement for us to follow their steps. Now, fervent prayer to God; is a longing desire of the soul after something that it wants, to make it easy and happy, and the poor humble soul cannot be happy until it knows that his prayer is heard at the throne of grace. Ye that fear the Lord, wait for his mercy, and go not aside lest ye fall. Ye that fear the Lord, believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. And my friends look at the generations of old, and see did ever any trust in the Lord and was confounded? or

did any abide in his fear and was forsaken? or whom did he ever despise that called upon him? for the Lord did not despise the prayer of Isaac, when he intreated the Lord concerning his seed, in which all the nations of the earth should be blessed. (Gen. xxv. 21.) But he granted him his request. But after this, many a time did the children of Israel sin against the Lord: but at the same time he despised not the fervent prayer of his servant Moses concerning them. Therefore he said, that he would destroy them had not Moses his chosen stood before him in the breach to turn away his wrath, lest he should destroy them. So we see that the fervent prayer of a righteous man availeth much; for it appears that by his prayers, that the Lord repented of the evil which he thought to do unto his people. (Exod. xxxii. 11, 14—Psalm cvi. 33.) Now my dear friends, we see that prayer is to some good effect, and for the encouragement of women as well as the men, I will not leave out this passage of Scripture, as follows:—And although Eve broke the holy law of God, and was in one way the cause of the transgression; but notwithstanding, although this be the case of the woman, yet at the same time there is a Saviour provided for the woman as well as for the man; and God will not despise, nor reject the pious prayers of his hand-maids. For in the book of Samuel you may find how that by prayer Hannah obtained grace in the sight of her God. Now you may see in this chapter, that how her adversary provoked her to make her fret, because she had no child. And it appears that when Hannah was in the house of the Lord, that she was in bitterness of soul, and prayed unto the Lord and wept sore; and she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine hand-maid, and remember me, and not forget thine hand-maid; but will give unto thine hand-maid a man child, then I will give him unto the Lord all the days of his life. Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard; for she did not pray to be heard of men, but to be heard of God; for she poured out her soul before the Lord, and the Lord heard her, and granted unto her, her request, and gave her a son, and she called his name Samuel, because she asked him of God: and when she had weaned the child, she brought him unto the house of the Lord, and she left him there in the hands of the Lord, according to her vow. (1 Sam. i.) And the Lord loved him, and was with him, and he revealed his will unto

him in the visions of the night, and he became a prophet, mighty in word and power. So you see by prayer and faith in the Lord, this woman obtained a righteous person, which was a blessing and a leader of the Church of God; and he was as a father unto Israel, and a comfort to them in the time of their distress, for they besought him to pray unto the Lord for them, when their enemies pressed sore upon them: and Samuel prayed unto the Lord for them, when he offered the sucking lamb, and the Lord heard his prayer out of his holy habitation, and delivered his people Israel out of the hands of their enemies. (Sam. vii. 9.) So we see what good this woman done by prayer, which is the gift of God; therefore it is an encouragement for the females to follow her steps, that is, to pray for all things which are needful for their soul's salvation. And again we may see the power of prayer, for it brings the life and spirit of God into our souls: for remember how that good old Elijah prayed to the Lord for the widow's son which was dead, that the soul of the child might come into him again, and the Lord heard his prayer; and Elijah stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. (1 Kings xvii. 21, 22.) Therefore brethren, we see the result of prayer by this good man, and we see also, how it brings the tender mercy of God home to our souls; for he is a Father to the fatherless, and a comfort, and a help to the widow is our God in his holy habitation. And again, by the prayer of Elijah, the Lord sent down fire and convinced the wicked that there is no help in strange gods. (1 Kings xviii. 38.) And Elijah was a good man, and done wonders on the earth, and by prayer and faith in his God, he was taken up from the earth, by the appearance of a chariot of fire, into the everlasting heaven, and by prayer Elisha obtained grace to be blest with the spirit of Elijah, and it was so that by this Holy Spirit of prayer, that he wrought miracles, and wonders on the earth, and Elisha was a man of great faith in his God, for he feared God, and not man, and by the spirit of the Lord, he divided the water of Jordan, and by the spirit of the Lord, he also healed the unwholesome waters, and by his righteousness he set an example for the wicked, and showed them the vengeance of the Lord. (2 Kings ii.) And also in the time of draught, Elisha by the spirit of the Lord, brought

water into the valley abundantly to satisfy the king's armies. (2 Kings iii.) And by faith and prayer to God he wrought those things, and he multiplieth the widow's oil, and he raised the dead to life again, even by the power of the spirit of the Lord. (2 Kings iv.) And when the king of Syria warred against Israel, by prayer Elisha smote his army with blindness. (2 Kings vi. 18.) He was a man blest with an excellent spirit from the Lord; it appears that whilst he lived, that he was not moved by any man, neither could any king or prince or an army of men bring him into subjection; and by prayer this good man wrought many more mighty acts, that are not to be found in this Book, but you may find them in the second Book of the Kings of Israel. And again, in another place we may read of the prayer of good Hezekiah, and how he prayed when the enemy pressed hard upon him: and we see by his prayer how the Lord delivered him and his people out of the hands of their enemies. (2 Kings xix.) But you have an account of this in my Book called *The Power of God against the Wicked*. But again, you may read how he prayed unto the Lord his God, when he was sick and near unto death, and how he spoke of his integrity, and the Lord heard and accepted his prayer, and added unto his days fifteen years. (2 Kings xx.) So you see my friends by prayer and faith in the Lord, we may obtain great help in the time of distress and afflictions.

And again, you may read for yourselves in the second of Chronicles, what comfort and help the people received of the Lord by the prayer of Jehoshaphat. (chap. xx.) We read and see in another place the effect of prayer, that is, how Jonah prayed when he was in the fish's belly, and the Lord had mercy upon Jonah, and it is said, that the Lord spake unto the fish, and it vomited out Jonah upon the dry land. O then doth not the spirit of the Lord penetrate into the deep waters? O Jonah, Jonah, how great was thy salvation in when the Lord wrought out for thee in thy days. (chap. ii. 10.) And by repentance and prayer, and faith in the Lord Jesus Christ, before it be too late, we may be delivered from the belly of destruction, and when we pray, how humble we ought to be, for we have oftentimes great cause to pray as good old Jacob did, for he owned and acknowledged his unworthiness, and said, I am not worthy of the least of all thy mercies, and of all thy truth which thou hast shewed unto thy servant. But at the same time the Lord did bless him, and delivered him out of the hand of his bro-

ther Esau, and caused them to see each others face in love and peace. (Gen. xxxii.) But for further encouragement my friends, look into the Psalms of David, and there you may read some of the most admirable prayers of this pious man; and if you look into this little Book, you may read as follows—how he poured out his soul to God, and the consolation which he received thereby: My voice saith he, shalt thou hear in the morning, O Lord in the morning will I direct my prayer unto thee, and will look up. But observe what he saith as follows, For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. (Psalm v. 34.) Therefore by these words, we may see that he knew that if he did not pray in sincerity and in truth, God would not hear him: therefore, we may rely upon the prayers of David to be very sincere, and of great importance, as follows:—And in sickness, and distress, he prayeth, and saith, O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. (Psalm vi.) You may see by this, that David knew that God was just, and that he was, or is angry against sin, and that by his divine justice, he will not let it go unpunished; but upon the other hand, he knew that he is merciful, and that is by a mediator, which is Christ, our Saviour. And by faith the Lord heard David's prayer, and had mercy upon him, and wrought out his salvation. But David, like unto a Christian, still found a corrupt nature working about within, and the chafening hand of God upon him: therefore, he had oftentimes great cause to cry out to the rock of his salvation. And again, he saith, Unto thee, O Lord, do I lift up my soul. And for thy name sake, pardon mine iniquity; for it is great. Look upon mine affliction and my pain, and forgive all my sins. Show me thy ways, O Lord; teach me thy paths. And by faith, he still prevailed in prayer, and saith, My eyes are ever towards the Lord: for he shall pluck my feet out of the net. (Psalm xxv.) Draw me not away with the wicked, saith he, which speak peace to their neighbours, but mischief is in their hearts. (Psalm xxviii. 3.) Now, speaking of such characters as these, may God Almighty overthrow their enterprise, and deliver his people out of their hands, and bring them to his land of rest safe from the deceitful tongue. And my friends read for yourselves the 38th Psalm, and you will find how David poured out his soul to God in his

distress; and in the 51st Psalm you may find how David maketh a deep confession of his sins, after he had gone in to Bath-sheba, the wife of Uriah, and had caused him to fall by the sword of the children of Ammon, to the intent that he may have concealed his own wickedness, and in his Psalm, he crieth out in the anguish of his soul, and saith, Against thee, thee only have I sinned, and done this evil in thy sight: deliver me from blood-guiltiness, O God, thou God of my salvation. And David prayed with contrition of heart, and God pardoned his sin. But for further information concerning this sin that David committed, you may find in the Book of *Whoredom, and the Fall of the Righteous*, and in the Book called *Repentance* you may read his prayer, and there you see how he prayed for mercy from his God, and although David fell into this great sin, yet God knew the desire of his soul, and had mercy upon him: for surely I think that he remembered his prayers, and that of when he said, one thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. (Psalm xvii. 4.) And again, he craveth the help of God, and breaketh out and saith, When my heart is overwhelmed: lead me to the rock that is higher than I. (Psalm lxi. 2.) Be thou my strong habitation, whereunto I may continually resort: thou hast given commandments to save me. (Psalm lxxi. 3.) And in another place, the Psalmist saith, I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side: I will not fear: what can man do unto me? (Psalm cxviii. 5, 6.) Now I believe my friends that David's prayers were to some great effect; for he seems to have prayed nearly all the way to heaven. Cast me not off in the time of old age: forsake me not when my strength faileth. (Psalm lxxi. 9.) Neither doth it appear that the Lord did cast him off in his old age; for he saith, I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell. (Psalm lxxxvi. 12.) And now, remember what David saith towards the end of his days, when he speaks of the things which God delighteth in towards the children of men. Although, saith he, my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all

my desire. So we see that after all the evil, and sin, and the disobedience of the Church of God, or his own house, that yet he still holds fast his faith in the covenant of grace, which is by Jesus Christ our Lord. (2 Sam. xxiii. 5. Now, we see in another place, that by prayer, how that the church desireth to be directed into the flock of Christ. Tell me, saith she, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon : for why should I be as one that turneth aside by the flocks of thy companions ? And is not this as follows Christ's sweet answer to his church ? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. (Solomon's Song i. 7, 8.) So I believe that she is directed by prayer to the word of God, and to the evangelists, or his ministers, to the way of life everlasting, which is by Jesus Christ our Lord. And now, my friends, hear how Christ prayeth for his church. Father, I will, saith he, that they also whom thou hast given me be with me where I am : that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world. (John xvii. 24.) And our blessed Lord also forewarns us of error, that when we pray we should pray in secret, as well as in public, that our prayers may be heard in heaven, as well as on the earth. For, saith he, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly. (Matt. vi. 6.) And again, we should also be very cautious how we act in a public place of worship, and that there be no dissembling among us ; but that we should, in the spirit, with one accord, do as the Apostles of Christ did after his ascension into glory. For these all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. (Acts i. 14.) Therefore, let us endeavour to follow these good examples. For the eyes of the Lord, saith Peter, are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil. (1 Peter iii. 12.) Righteous art thou, O Lord, when I plead with thee ; yet let me talk with thee. O Lord, I know that the way of man is not in himself : it is not in man that walketh to direct his steps. (Jer. xii. 1.—xvi. 23.) But I know, O Lord, that is, for all these things thou wilt be sought unto. O Lord, by the spirit

prayer in Christ do men live, and in all these things is the life of my spirit, and by faith and prayer through grace, O Lord thou didst deliver the three Hebrew children from the flames of the burning fiery furnace. And by prayer O Lord, thou saved Daniel thy servant from the devouring lions. And thou, blessed Lord Jesus, by prayer and suffering are ready and willing to save all that will come unto thee, before they reach the flames of hell, for to some great importance was thy agonizing prayer, O thou blessed Lamb of God, when thou prayed so earnestly, as to sweat as it were great drops of blood falling down to the ground. (Luke xxii. 44.) And this was all done for our salvation; and by the grace of the Lord Jesus, may we all pray, and never faint, but praise and pray our way to heaven. Amen.

- THE AUTHOR'S PRAYER.

O Lord be thou pleased to hear my prayer, and let my cry come unto thee; thou hath O Lord heard the prayers of thy servants of old, and hast been a present help to them in the days of their troubles, and may it please thee O Lord, now to be a present help to us in the days of our troubles, for thou art the same O Lord as in years that are past; and thy promises fail not, but thy mercies are new every morning, even from everlasting to everlasting thou art the same God, and blessed are all them that put their trust in thee.

And may it still please thee O Lord, as to look down upon our highly favoured nation, and have mercy upon us through the merits of thy dear Son, and may thou convince us all of sin, so that we may feel a deep conviction for the same, and that we may repent so that it may please thee to convert us all from sin, so that we may by thy grace reform our errors, and leave off all ill courses of this sinful life, and turn unto thee with a whole desire of soul, so that we may be delivered out of the hand of the grand enemy of souls, and at last be brought to thine everlasting kingdom above, through Jesus Christ our Lord.

And may it please thee O Lord to look down upon VICTORIA, our young and Gracious Queen, and bless her in her youthful days, and endue her with thy heavenly grace, faith, wis-

dom, peace, and love; O endue her with thy heavenly blessings which the world cannot do, neither can it take it from her, if she loves and serves her God aright.

O that it may please thee O Lord as to make her a real Christian indeed, and that she may still remember her Creator in the days of her youth, and that she may love her Gracious Redeemer, as superior above all things.

O that thou O Lord may be pleased as to endue young VICTORIA our Queen with heavenly wisdom and love, so that she may reign and rule as a Queen of wisdom and love upon the earth, so that all her good efforts may prove to be of some good effect, and that for the King of wisdom and glory above. And O that it may still be fulfilled in her days, as it is written, And Kings shall be thy nursing fathers, and their Queens thy nursing mothers.

And O that our Queen VICTORIA may become a blessed mother indeed to her Church and people, and that she may be as an instrument in the hand of her God, and that of supporting holy religion, and that she may hear the humble petition of her people, and be the means of their support, in all their distresses.

And may our Gracious Queen have a happy reign, and live to see good days, and that it may please thee O Lord to give her peace in her days.

And may she at the end of her days, be like unto the five wise virgins, with her lamp trimmed, and at her call go forth to meet the bridegroom, and there enter into the marriage supper of the Lamb, and there to behold his glory, and to drink of the rivers of love.

And that it may please thee O Lord, to bless and preserve all the Royal Family, and to keep them all from the subtilty, crafts, and assaults of sin and Satan, and finally at the last, bring them all to thine everlasting kingdom through Jesus Christ our Lord.

And that it may please thee Almighty God, to bless our great men, the Lords of the Council, and all the nobility who are put in authority, and have the rule over us, enrich them with thy heavenly grace, faith, love, and wisdom, so that they may act for the good of thy cause, Church and people, and that they may be fathers to the fatherless and distressed, and a support to the widows, for this is the will of God in his holy habitation. (Psalm lxxiii. 5.) O that they may all rule by the love of Christ, so that the low order may bless them in the

name of the Lord whilst on earth, and at last praise them in the gates when they pass through into the celestial city. And that it may please thee Gracious God, to bless thy ministry servants with a double portion of thy Holy Spirit, so that they may truly, and with much power officiate in holy things, and that they may preach the Gospel of Christ to all nations, and that it may be to the conversion of many souls; and O that all the world may be profited, and blest, and edified thereby.

And may it please thee blessed Lord, to preserve and defend thy Church and people on earth, even all them that have a true desire to believe in thee, and to love thee, and to obey thee; and that they may all worship thee, Gracious Father, as their supreme delight, and sanctify thee in all things, so that at the last may all the true Israel of God meet together to praise thee in glory everlasting, through Jesus Christ our Lord.

END OF THE TWENTY-FIRST BOOK.

BOOK TWENTY-SECOND.

The Trials of the Righteous.

In this Book we have the Trials of the Righteous; and their patience and resignation to the will of God, and also their deliverance by the power of his Grace, which is a great consolation to the tired soul, and blessed is the man that readeth this Book and pondereth in his heart, whose life doth correspond with those characters mentioned in this Book, for he shall receive the Cup of Salvation, and shall enter into the joys of his Lord.



We do know, and do feel that it is a blessed and a happy thing to be in the love and favour of that Supreme Being above, and it is said, That the eyes of the Lord are over the righteous, and that his ears are open unto their prayers. (Peter iii. 12.) But although it be so, yet on the other hand, this life is a warfare to the righteous; and there is great trials and travails for the sons of men, and this we know by our own experience, and by the word of God, as follows:—for we see

from the beginning how that our first parents were tried and attacked by the devil, and we also read of the trials of our blessed Saviour, and the sufferings that he went through to deliver us from the fall—for he was tried and tempted as we are, but yet without sin; see my little Book called *The Sufferings of Christ*. And again, many are the trials of the righteous, but if we pray, and wait patiently, the Lord will deliver us out of them all; for we see that how Abraham underwent and endured that severe trial in the offering up of his son, and by faith and patience and resignation to the will of God, he was delivered, that he might honour and glorify God: you have a full account of this in my Book of *Faith and Trials*. And we read again in another place how that good old Jacob was tried, and there every tender parent may see and feel something of the trial and trouble that he underwent at the loss of his son Joseph. Now, Joseph was a beloved son in the sight of his father Jacob, but his brethren hated him, because he was beloved of his father, and somewhat singular in goodness and in dreams to them; and it was in some of their minds to have slain him: but the Lord touched the heart of Reuben to spare his life; so his life was preserved; so his brethren did not kill him, but they sold him to the Ishmeelites, and the Ishmeelites brought him down to Egypt, and sold him to an Egyptian: and so afterwards it was fulfilled which was spoken of God unto Abraham, that his seed should be a stranger in a land that was not theirs, and that they should serve them, and that they should afflict them four hundred years. (Gen. xv. 13.) And there we may see that poor Joseph like another child of God was tried and afflicted, and comforted in the land of Egypt, and you may see how he was tempted there in my Book of *Temptation*; but his brethren brought a false report of him to their father, and his father Jacob not knowing what was done, perceived that he was dead by his bloody coat which his brethren had dipped in blood, and brought it as a false pretence to their father, and their father knew it and said, It is my son's coat, an evil beast hath devoured him, Joseph is without doubt rent in peices; and Jacob rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days, and all his sons, and all his daughters rose up to comfort him, but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning; thus his father wept for him. (Gen. xxxvii. 33.) Now it appears that Jacob had but two sons by Rachel,

and that was this Joseph, and Benjamin, and Jacob loved Rachel and his two sons; but it appears that the Lord soon took Rachel from him, and we see that Joseph was soon took from him, and in this historical account we see that he was affraid that he was in great danger of being bereaved of Benjamin, and his trials and troubles were so great that he almost thought it would bring down his grey hairs with sorrow to the grave. And now if we ponder and weigh well and rightly consider upon these things, we must believe that Jacob's trials and troubles were very great, but he being like Abraham by grace and faith he waited patiently for the mercy and goodness of God, and at his good time he delivered him out of all his fears, for he lost not Benjamin, and his son Joseph was restored unto him again, for he had the pleasure of meeting with him again in Egypt in great prosperity, and they embraced each other with many loves. Then Jacob was content, and said, Now let me die, since I have seen thy face, because thou art yet alive. (Gen. xlv. 29, 30.) Methinks then at that time that Jacob felt something of that happy spirit, and a resignation to the will of God within his soul, as good old Simeon enjoyed when he said, Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation. (Luke ii. 29.) Therefore my beloved brethren seeing that these things are so, let us always pray that we may stand our ground in the time of our trials and troubles, so that we may be counted worthy through Christ to inherit the blessing, for if we stand our ground the reward is great, but if we fall O how hard it is to rise again; see my little Book called *The Fall of the Righteous*. And we see again how that righteous Job was tried when he lost his children, and nearly all his whole substance; and are we prepared to stand our ground like Job? Hear what he saith in the midst of his trials, Naked saith he, came I out of my mother's womb, and naked shall I return, the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord. And we see again how that it was suffered for righteous Job to be afflicted by Satan with sore boils from the sole of his foot unto his crown. And again in his great afflictions, we see how that he was tried by a woman even by his wife, who had laid at his bosom; even by her he was tempted to curse God and die. (see chap. ii.) But in all this Job sinned not, nor charged God foolishly neither did he attribute folly to God: it appears that it is true that God suffered this trial to come upon Job, but then

not without his grace, goodness, wisdom, and equity. And again, we see that Job was counted as a righteous man. (chap. i. 1.) And again, it appears that Job's friends were very wise men, and out of their mouths proceeded some very wise sayings; but at the same time it appears that they rather mistook Job's character, and so it appears that they thought that those trials and troubles were come upon him because of his sins. But I believe that Job's sins were not the cause of his trials and afflictions altogether without any exception, because God had said unto Satan, Thou movedst me against him to destroy him without cause. (chap. ii. 3.) And I believe that there are many people in the world who do err and mistake in such things as these, and are ready to say this, that is, when they see the poor Christian brought into any trying circumstance, as adversity, and the such like, then they are ready to say, Ah it is because of his private sins and hypocrisy, that hast been the cause of God's sending all this evil upon him; but I believe that this is not always the case, neither was it so from the beginning, for our first parents were tried and tempted by Satan in their first and pure state before that they had sinned, and so it is now; I believe that some of the brightest Christians have some of the greatest trials, for the devil is always railing against the cause of God, and to move God to try the sons of men; and what passeth between Satan and God at the time of our severe trials and troubles, we cannot tell: but the trial of Job is more fully described in my little Book called *The Sufferings of Christ*. (see Job xxx.)

O 'tis thou—thou enemy of souls;
Who disturbs my peaceful rest,
And makes me languish and complain,
And smite upon my breast,

Why did thou come to trouble me—
Why did thou come, Oh then;
Why did thou come to ruin me
From that infernal den.

But may the Lord rebuke thee, Satan; is not this a brand plucked out of the fire? Therefore my beloved brethren, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. (1 Peter iv. 12.) Because your adversary the devil as a roaring lion, walking about seeking whom he may devour. (chap. v. 8.) But thou O Lord which hast shewed us great and sore trou-

bles shall quicken us again, and shall bring us up again from the depths of the earth. (Psalm lxxi. 20.) And again hear what Saint Paul saith, We are troubled saith he on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. (2 Cor. iv. 8, 9.) For our light affliction, saith he which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (verse 17.) And again we see how that the three holy children, Shadrach, Meshach, Abednego, were proved and tried when they were cast into the midst of the burning fiery furnace, but by faith they gave themselves up to endure the midst of the flame, and by the grace of God they were delivered. (Dan. iii.) And so was Daniel from the lion's den. (chap. vi. 22, 23.) But concerning the trials of these holy men, see my little Book, called the *Cruelty of the Wicked*, and another, called *God's care for his People*. And again, David also was a man that experienced great trials and troubles in his days; and hear a little what he saith concerning them, Save me, O God, saith he, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail, while I wait for my God. They that hate me without a cause are more than the hairs of my head. (Psalm lxix. 1.) And in another place the Psalmist cryeth out, and sayeth, Mine eyes fail for thy word, saying, When will thou comfort me? The proud have digged pits for me, which are not after thy law. They had almost consumed me upon earth: but I forsook not thy precepts. (Psalm cxix.) And in another place, being afflicted, the Psalmist professeth his love and duty to God for his deliverance, where he saith, The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. And then it appears that his humble soul was filled with grace and faith: Gracious then saith he is the Lord and righteous: yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I

was greatly afflicted. I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints. (Psalm cxvi.) Before I was afflicted, I went astray, but now have I kept thy word. (Psalm. cxix. 67.) And they that sow in tears, saith he shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. (Psalm cxxvi. 6, 7.) And so we see, my brethien, that all our trials and troubles will work together for our good if we love and serve God, and if we rightly consider, we must allow that David's trials and troubles were very great concerning the cruelty of Saul, when he pursued after him to take away his life, and in that trial concerning his son Absalom; but time would fail me to speak of all the trials of David; but you may read of them in his Psalms, and in the Book of Samuel, or in the Books of the kings of Israel; and there we may see at the Lord's good time he delivered him out of all his troubles. Now, there are some trials come upon us by our own making; and there are some trials very, or somewhat at least mysterious unto us; but hear what Solomon saith, My son despise not the chastening of the Lord, neither be weary of his correction, for whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth. (Prov. iii. 11.) And again, the righteous are cast down at times by reason of so many trials and troubles by the way, but it is not always so with them, it is true the heart knoweth its own bitterness, but then at other times the stranger doth not intermeddle with his joy; (Prov. xiv. 11.) that is, they feel that joy, at some certain times that the world can neither give nor take away from them. O Lord why should a living man complain that thou sufferest him to be tried a little upon the earth, for when we rightly consider, it is all of thy mercy that we are not consumed; therefore it is good for a man that he should both hope, and quietly wait for thy salvation O Lord; it is good for a man that he bear the yoke in his youth, for thou wilt not cast us off for ever O God; but although we have grief, yet wilt thou have compassion, according to the multitude of thy mercies. (see Lam. iii.) Rejoice not against me, O my enemy, saith Micah, when I fall, I shall arise again; when I sit in darkness, the Lord shall be a light unto me. (chap. vii. 8.) And again concerning the trial of our faith, hear the word of the Lord, by

the mouth of Zechariah the prophet, And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say It is my people: and they shall say, The Lord is my God. (chap. xiii. 9.) And so it is, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire. (Matt. iii. 12.) But now my beloved brethren, take the Prophets, and the Apostles of Christ who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience; Behold we count them happy which endure, ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy. (James v. 10.) And again, remember to endure these trials, it will be more precious to us than the gold that perisheth: and there is a reward for the righteous, and behold, it is those that endure to the end that shall be saved, it is those I say that endure many trials and temptations and troubles with much patience that shall enter into his rest: therefore for a satisfaction behold and hear the Revelation to St. John the divine. When St. John was in the spirit on the Lord's day he saw and beheld, and lo, a great multitude which no man could number of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and one of the elders said unto him, What are these which are arrayed in white robes? And whence came they? And he said unto him, Sir, thou knowest. And he said unto him, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (Rev. vii.) Blessed be the man that readeth this Book, and pondereth it in his heart, whose life corresponds with those characters mentioned in this Book, for he shall receive the cup of salvation, and enter into the joys of his Lord.

END OF THE TWENTY-SECOND BOOK.

BOOK TWENTY-THIRD.

The Book of Temptation.

This little Book shows us what temptations are, and the best way to resist them; and there is in this Book two grand temptations in particular set forth; the one is that which beset Joseph in Egypt, (Gen. xxxix. 11.) and the other is that which beset our Lord in the Wilderness. (Matt. iv. 1.) And there are some good observations in this Book, and a holy and sure promise for them that overcome.



Dearly beloved, in my former treatise I have written to you for an example, and for your encouragement, as you see, a little Book called *The Trials of the Righteous*, and now by God's assistance, I will exhibit to your view, something more concerning our trials and temptations. Now, temptation is an allurement or enticement oftentimes to some evil, which requires grace, resolution, and fortitude of soul to withstand, but it must be done by prayer, and by the help of God. And now, by the help of God, I will show you first, one of the greatest, and most alluring temptations which a man experiences under the whole heavens, and that is, the lusts of the flesh, which is the lust of our sinful nature; but for a more full explanation upon this, and to see the result of this great sin, look into my little Book, called the Book of *Whoredom*, and there you may see the thousands that it hath slain, or hath been slain by her, and if a man indulge himself in this great sin, and give place for it, I believe he is liable to fall away into all other sins, and if I study the Scripture right, I believe that pride connected with wicked lust, is one of the greatest ringleaders to all sins, and that it hath a great connection with all sin. And now hear what the Revelation to St. John saith concerning it, The woman which thou sawest is that great city which reigneth over the kings of the earth, and upon her forehead was a name written, *Mystery, Babylon the Great, the*

Mother of Harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. (Rev. xvii. 5, 18.) And in her was found the blood of prophets and of saints, and of all that were slain upon the earth. (Rev. xviii. 24.) Therefore we see that this wicked lust that is too much in the heart of man, hath always done what it could to destroy the cause of God, and to take away the lives of his saints, and those words which we find in the Revelation to St. John, I believe that they have some reference and allusion more or less to all those that indulge themselves in this sinful practise of the lust of the flesh, in almost all ages of the world: and it appears to me to be a mystery which is of sin and Satan, so great as past my comprehension, yea, I dare not say that I can find it out from the beginning of its commencement. And now my brethren, this is grievous, and a sore temptation, therefore beware of it, for we oftentimes feel it lurking about within us, and it oftentimes besets a good man, as much as it doth a bad man, and the best way to resist it, and to overcome it, is by watching and praying, and walking in the valley of humiliation. And now remember poor Joseph and his trials and troubles in the land of Egypt, and how he was beset by this temptation, but not by his own lust, but by the wicked lust of a deceitful woman; but nevertheless, methinks that he had his own body to guard against, and if he had not been a man of prayer, then perhaps he would have fallen by the pleasing allurements. It appears that Joseph had experienced a great trial by being taken from his tender father, and that by his hard-hearted brethren, and to be sold into the hands of strangers; but it seems that he bore it all with much patience, and with a resignation to the will of his God; but for all this it appears to me that Satan was not satisfied, as if Joseph's troubles were not enough, therefore he must tempt him with the proud lust of a woman, to see if he could cause his righteous soul to fall: now it appears that this temptation was not soon over; methinks that it would have been enough to have been tempted by her once, but it was more than once, or twice, or thrice, but it was day by day that she tempted and enticed him to lie with her, and more than this, she would have forced him if possibly she could, for after all her enticements, when she saw that she could not prevail, she caught him by his garment saying, Lie with me; but remember what he said unto her, How can I do this great wickedness, saith he, and sin

against God? So he refused, and left his garment in her hand, and fled, and got him out. (Gen. xxxix.) And for his innocency it appears, as it were that Satan threw his fiery darts at him like hail, and by false accusation he was cast into prison. But his God was with him there. Now, such temptations as these, and the like, my readers, are very sinful, and very pleasing and enticing to the flesh: for no doubt, methinks, but that this strange woman showed her splendour, and grand allurements, and pride, unto Joseph, and that her lips seemed sweet like the honey-comb, and her mouth smoother than oil: but consider her end, for it is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Now, lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Therefore, my son, search the Book of the Proverbs of Solomon, and get instruction, and ponder the path of life by close meditation and prayer, that it may go well with thee at the end; and when you are beset by any temptation that would lead you into sin, then endeavour to keep these words in mind, as Joseph did, and say, How can I do this great wickedness, and sin against God. (Gen. xxxix. 9.) And again, we see that how our blessed Lord and Saviour was tempted by the devil in the wilderness, when he had fasted forty days and forty nights, and was weak in the body, according to the flesh, and was an hungered. Then the devil said unto him, If thou be the Son of God, command that these stones be made bread. But our Lord answered him according to the Scriptures, That man shall not live by bread alone, but by the word of God. Therefore, in this he did not obey Satan, for he saw it good to fast and pray, for the sin of the world, and to do the will of God. And when the devil saw that he prevailed not against him, he quoted unto him authority, and it appears from the 91st Psalm, and by a false suggestion, he would have had him destroyed himself by a fall from the pinnacle of the temple. And methinks, if the devil could have gained his design, he would then have triumph over the kingdom of Christ. But Jesus alluded to Scripture again, and that by authority, saying, Thou shalt not tempt the Lord thy God. (Deut. vi. 16.) Therefore, our blessed Lord gave no place for this temptation, for his love was so great towards fallen man, and he knew that if the foundation was taken away, the building must fall. Now, when the devil prevailed not

in this temptation, he also added another temptation. And again, the devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith, All these things will I give thee; if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And so we see that our Lord resisted all the temptations of Satan: for he came to save the world from sin, and not to be the prince of sinners. No, Christ did not come into the world to act and to rule by the devil's authority: neither did he obey him in any thing. But he came to rescue poor sinful souls out of his hands, and to save them from everlasting misery. And our Lord's temptations were so great, so that I have not room enough in this little Book to enlarge upon them, neither can I fully enter into them. And may thou, O Lord, forgive me where I seem to come short. And now, my beloved brethren, in Christ stand fast: for we do see that there is temptation, which shall come upon all the world, to try them that dwell upon the earth. (Rev. iii. 10.) My brethren; be not dismayed, but rather count it for joy when ye fall into divers temptations. But although it be not altogether joyous in the midst of them, yet it will prove joyous in the end, if we have fought well the battles of our Lord, and have gained the victory, through the blood of the Lamb. (James i. 2.) Brethren, I believe that there hath no temptation taken us, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it. (1 Cor. x. 13.) Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James iv. 7.) Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Even so be it, Lord Jesus. Amen.

END OF THE TWENTY-THIRD BOOK.

BY EDWARD CROOK.

BOOK TWENTY-FOURTH.

The Fall of the Righteous.

In this Book I exhibit to your view the Fall of the Righteous, collected from the Holy Scriptures, by chapter and verse; you have presented to your view the shameful fall of David, at that time when he committed adultery with Bath-sheba, the wife of Uriah, with an easy explanation thereto: and you have also the fall of Solomon set forth in this Book, which fell away by the allurements of women, and paid homage to strange gods: and there is also a warning to shun the evils of this world, and an exhortation to repentance.

My brethren, to you, and to all that dwell in the Island of England, and to whomsoever will, let him receive my Works freely which are of God, and they shall comfort his soul. Behold my two little Books which I have written before this, called *The Trials of the Righteous* and their *Temptations*, and there you see that how Joseph resisted that great temptation. (Gen. xxxix. 9.) And how that the righteous have overcome great temptations: but some may say Ah, but I have not resisted them, but have fallen away by many temptations, therefore how shall I escape the damnation of hell? But I say unto those, be not dismayed, neither have hard thoughts of God, for if thou sincerely repent, and believe in the Lord Jesus Christ for eternal life and salvation, then thou shall be saved; for although there be many righteous that have resisted those great temptations, yet on the other hand, there are many that are righteous that have fallen by these grievous temptations, and yet by repentance they have found mercy from the hand of their God. Therefore I shall, by the help of God, first bring to your remembrance that sore and grievous temptation that beset David, and how he fell by it, and it is that temptation where he committed adultery with Bath-sheba, the wife of Uriah. Now, first observe the occasion or cause of this sin, it appears that it sprung in one sense from self indulgence, sloth, and idleness: now it appears that when Joseph was beset by this temptation, he was in his business, and doing his duty towards God, and his master, therefore he was delivered, and had power to say, How can I do this great wickedness, and sin against God. (Gen. xxxix. 9.) And in the behalf and honour of Joseph, he tempted not his mistress, but his mistress tempted him: but to the shame and dishonour of David, he tempted or forced Bath-sheba, but Bath-sheba tempte

not nor forced him. But it appears to me that David was off from his duty, for when his army went forth to fight the battles of the Lord, he took his rest at home, and this is not all, for I am ready to think that instead of David being watching and praying for his people whilst they were engaged in the war, that he spent too much of his time in self-indulgence, and so gave way to the lust of the flesh by degrees, and so gave way for this temptation; for while his people were engaged in the war, he himself came off his bed at even-tide, and there perhaps he had dozed part of the afternoon in idleness, and perhaps at that time he thought that his enemies were far off, and he at ease at home; but at the same time I believe that he had got the greatest enemy lurking about at his home with him, which filled his heart with wicked lust, and caused him to fall into deep mire as it were, where there is no standing, and surely he must have perished in the depth of everlasting misery, had not his Redeemer gave himself for him, but by his love and mercy he saved his soul alive: but I have not mentioned all, for we see that David did not only commit adultery with Bath-sheba, the wife of Uriah, but he did as much as to take away the innocent life of Uriah, with a design to have concealed his own wickedness, for he caused him to fall by the sword of the children of Ammon. (2 Sam. xi. 12, 9.) And the thing that David had done displeased the Lord. And again, this sin was very grievous and heinous in another sense, for by this sin David had given great occasion to the enemies of the Lord, to blaspheme and to speak evil of God, and of his most holy cause and worship, and of his beloved saints, and the whole Church of God. And again, probably they may say, this is he that sung of mercy and judgment, but where is his mercy now? For behold he hath committed adultery, and hath taken away the life of the innocent, and who hath resisted his will. And now we must therefore allow and acknowledge that David's sin in this deed was very great and hurtful, and by that wicked deed of David's, I believe that there are many wicked persons in the world, who take an occasion to cast a contempt upon the word of God until this day, but let it not be so with us, for the word of God is still pure, holy, merciful, just, and righteous, and although the righteous have fallen, yet the holy law of God is thus, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Deut. vi. 5.—chap. x. 12.) And thou shalt love thy neighbour as thyself. (Lev. xix. 18.—Matt. xxii. 37.) There-

fore, although David had sinned, and at the same time righteous Uriah must die, but at the same time, the law of God is holy, just, and good, and shall be for ever and ever. Amen. And again, this sin which David committed was detestable in the sight of God, and if you read the historical account of David, you may plainly see the calamity, sorrows, and troubles which he brought upon himself, as it appears, for the most and greatest part of the remainder of his days; but it plainly appears that he sincerely repented and was saved: but now I say we must not tempt God, nor indulge ourselves in sin after the similitude of David; no, we must not be presumptuous in divine favour, as to think that we shall be saved if we continue to commit sins similar to that of David; no, for the way of sin is down-hill, and we cannot tell where we may stop: hear me my son, for the way of wicked lust goeth down to death, and its steps take hold on hell. And again, that lustful sin that David committed was a disgrace to him, and stained his honour, glory and reputation, and it let him low in this world, and I cannot say that it did not place him somewhat lower in heaven. And now my readers, observe this, now this great sin of David's, and that of Manasseh, (2 Kings. xxi.—2 Chron. xxxiii.) are not written down to grant or to give us any license to sin, but they are written for our support, and for our encouragement, that is, if we have committed great sins, we may not despair in the goodness of the Lord, nor lose the hope of God's mercy; therefore if we have sinned, let us entreat the Lord to give us an heart to repent, so that we may do so no more, and that we may ask pardon for our former sins, and that we may pray that the Lord may give us grace and faith to believe in his Son, and that his blood may cleanse us from all our sins. (1 John i. 17.) But for David's repentance, search his Psalms; and my Book called *Repentance*, and there you may see how that this great sin grieved his precious soul. And now my friends, a sin like this seems hard to be forgiven by him that it is committed against, but we must forgive, that we may be forgiven, and I hope and trust that before this, that Uriah, Bath-sheba, and David have embraced each other with an heaven-like and forgiving love, and that God hath pardoned them, and that he hath wiped away all tears from their eyes. (Rev. vii. 17.) And again, after this we read of Solomon, the son of David, a child beloved of the Lord, a man of much understanding, great in wisdom, riches, and honour, he was a man that was highly esteemed, and it is said, that all the earth sought to Solomon to

hear his wisdom which God had put in his heart: therefore one would have thought that he was fortified and strengthened against all evil, but alas! we see his fall, and how his heart was drawn away from his God, and that by the allurements of lustful and strange women, for he bowed his loins unto strange women, so that he stained his honour, and brought himself low; for his wives and concubines turned his heart from that which was right, and caused him to pay homage unto strange gods. (1 Kings xi. 1.) But notwithstanding, although Solomon did fall low by the lust of sinful nature, yet on the other hand, we have great reason to believe that he saw his error, and the miserable end of this lustful sin, and that he sincerely repented, and that he found his sins pardoned through a mediator, which is Christ our Lord: and this is my confidence, because I do not know that there is any Book to be found in the Holy Scriptures that gives us a better advice against this lustful sin than that of the Proverbs of Solomon; and it appears that Solomon looked upon all his pleasures, and behold, they were all vanity and vexation of spirit. (Eccl. ii.) And now let us hear his conclusion of the whole matter: Fear God, saith he, and keep his commandments; for this is the whole duty of man. (Eccl. xii. 13.) And now most of us, my friends, find something of this inbred sin, which wars against the spirit of God, and it oftentimes causes the Christian to grieve, and to lament because of their infirm sins, by the weakness of the flesh, and their manifold temptations, and he that is ready to slip with his feet, is as a lamb despised in the thought of him that is at ease. (Job. xii. 5.) And now therefore seeing that the poor Christian hath got the world, and the flesh, and the devil to encounter against, it is ready to make him cry out with the language of Saint Paul and say, O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. (Rom. vii. 25.) And now my dear brethren, let us pray that the Lord may strengthen the things which remain that are ready to die, for I am afraid oftentimes that our works are not perfect before God. (Rev. iii. 2.) But thanks be unto God which giveth us the victory through our Lord Jesus Christ. Amen.

END OF THE TWENTY-FOURTH BOOK.

BY EDWARD CROOK.

PRINTED BY J. PICKBURN, NEW ROAD, AYLESBURY.

BOOK THE TWENTY-FIFTH.

God's Care for his People.

But in all the trials and conflicts of life, yet we see that the Lord is good, and that his tender mercy is over all his works, and that you may see in this Book that there is a great consolation for those which are humble and trust in the living God, who labour under adversity and have great and spiritual warfare in this life; and this Work is very consoling, and especially for the Children of God, and you have it from Scripture, brought up to your view by chapter and verse, which I hope will prove beneficial to all them that read or hear it.



But in all the trials and conflicts of life, yet we see that the Lord is good, and that his tender mercies are over all his works; and thou O Lord hast never said to thy creature man, labour in the way of holiness for nought, neither hast thou said to the seed of Jacob, Seek ye my face in vain; but thou hast blessed Abraham, Isaac and Jacob, and their seed that obey, and the faithful in Christ for evermore; and although our trials on the earth seem great, and the way sometimes seems almost hedged up, but yet in these trying seasons, the Lord will never leave us nor forsake us, if we put our trust in him; but he will surely at his good time find a way for our escape; therefore this Book is called *God's Care for his People*, and to strengthen the weak hands, and the feeble knees, by divine grace, I will endeavour to show you by a few outlines, what God hath done for his people; glory and honour, and adoration and praise be unto thy name, O thou most high, which hath created man at the beginning, and blessed him with the spirit of life, and hath remembered him at his fall, and did provide for him a Saviour; but after this men sinned against the most holy exceedingly by the wicked lust of the flesh. (Gen. vi. 2, 5.) But here we see God's care for his people, and that righteous Noah found grace in the eyes of the Lord, and was spared when the earth was deluged by the flood, for the overthrow of the wicked; and the Lord also took care of

his servant Lot, and spared him from the burning, when he destroyed wicked Sodom and Gomorrah with brimstone and fire. (Gen. xix. 21.) And we see again, how the Lord preserved Moses from the hand of the destroyer, so that he might deliver his people from bondage, and to show forth his wonders in the land of Egypt. (Exod. ii.) And surely methinks that the Lord preserved Israel as a bush in the midst of the fire, even as a bush which was ~~not~~ consumed by the fire. And again, the bush which Moses saw in the midst of the fire, may perhaps have some allusion to Israel in their severe bondage: but again, I think, perhaps, that it may have some allusion to the desert of sinful man, and also to God's mercy, and he made it appear by an angel of love. (Exod. iii. 2.) And again we see what mercy and care the Lord had for his people when he brought them through the deep waters, even through the mighty deep, into a good and wealthy land, because his mercy endureth for ever. (Exod. xiv.) The Lord also preserved David, and saved him from the hand of Saul, and delivered him out of the hands of all his enemies, because his mercy endureth for ever. But again, behold Elijah the prophet, and how he was sustained and supported by his God in the days of wicked Ahab, when the famine was sore in the land, for it rained not as St. James saith for the space of three years and six months. (chap. v. 17.—Luke iv. 24.) But the Lord took care of Elijah, and fed him by the ravens day by day, and after this in the extremity of the famine, by a very little oil, and an handful of meal which wasted not, he lived many days, and that by prayer and faith in his God. (1 Kings xvii.) And so you see, my brethren, what love and care the Lord hath for his children, for thus it is written that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (Deut. viii. 3.) And thus it is, and here it is realized as follows:—For the Lord rained bread from heaven for his people, and they called it manna. (Exod. xvi.) So we see that they were fed by the word of the Lord, even by food which fell from heaven, and that in a miraculous way, in a way which they knew not, neither did their fathers know. And again, we see that after Elijah had slain all the false prophets, and that in a zealous passion for the cause of his God, and for so doing, we see that how his precious life was in danger and pursued after by Jezebel, Ahab's wife, that wicked woman, for she had said that his life if pos-

sible should be made like one of theirs on the morrow about that time. (1 Kings xviii.—chap. xix. 2.) But the Lord took care of him, and fed him by an angel, and he went in the strength of that meat forty days and forty nights, unto Horeb the mount of God. (chap. xix.) And after this Elijah done mighty wonders, and he was taken up into heaven by the chariot of love. (2 Kings ii. 11.) And I believe that his station and rank is high in heaven, and that he was revealed again according to the Gospel. (Mark ix.) Therefore know this that the Lord hath set apart him that is godly for himself, and he will hear their prayer when they cry unto him. (Psalm iv. 3.) Many are the afflictions of the righteous: but the Lord delivereth him out of them all. (Psalm xxxiv. 19.) And again, we see what love and care the Lord had for Shadrach, Meshach, and Abed-nego, and how he stood in the midst of the fire with them, with healing in his wings, and he delivered them from the king's wrath, and his presence assuaged and cooled the burning flame, so that those men received no hurt. (Dan. iii.) Surely the Lord showed forth his loving-kindness to his people in a strange land, and in affliction, because his mercy endureth for ever.

And again, we see what love and care the Lord had for Daniel, in the midst of the devouring lions; and although Daniel's enemies were cruel, and full of subtilty to find out a way whereby they may destroy him by the devouring lions, and it is true that they had their desired end, by casting him into the den of lions; but his God was with him there, and sent his angel and shut the lions' mouths, so that it appears that they became as harmless as lambs, and done him no hurt, because he was found innocent and faithful in this thing, and trusted in his God; but his enemies being cast into the lions' den, for their wicked and subtile accusation that they had alleged against him, therefore the lions began, and had the mastery of them, and broke and tore their bones in pieces as soon as they were cast into the den; and thus we see the Lord's care for his people, and how he plenteously rewardeth the evil doers. (Dan. vi.) O praise the Lord, all ye saints of his, O how excellent is thy loving-kindness O God, therefore the children of men put their trust under the shadow of thy wings. (Psalm xxxvi. 7.) And again, hear ye what the Lord saith to comfort his people, When thou passest through the waters I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt

not be burnt : neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour. (Isaiah xliii. 2.) O my blessed and heavenly Father, Lord, and Saviour, believing and seeing that thy word is truth, surely then thy children shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life, and at thy right hand there is pleasures for evermore. Amen.

But there may be some perhaps that may say that there are passages in the Scriptures to be found where the righteous have not always been delivered out of the hands of their enemies in this world, yes my reader, and it appears to be true, and what shall we say concerning these things : now in a temporal sense, observe the criminal, here, he is not always punished immediately after he hath committed the crime, but he is kept in confinement until the time of trial, and then he hath his sentence of judgment passed upon him, according to his crime ; and so it is in a more spiritual sense ; for all things are not finally settled here on the earth, for sometimes we see the innocent condemned, and the guilty go free, but this predicts that there is a judgment day to be. And again, the wicked plotteth against the just, and gnasheth upon him with his teeth, but the Lord shall laugh at him, for he seeth that his day is coming. (Psalm xxxvii. 12.) And again, we oftentimes see Almighty God's power and salvation displayed on the earth ; but O ! How much more shall we see at that day in the heavens, and every thing will be discovered in that day, and we shall be all judged according to our works, whether they are good or bad ; therefore fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell. (Matt. x. 28.)

END OF THE TWENTY-FIFTH BOOK.

By EDWARD CROOK.

BOOK THE TWENTY-SIXTH.

*A Description of the Righteous and the Wicked,
and their End.*

In this Book you have a description of the Trials of the Righteous, in reference to the wicked, in their lusts, pride, and prosperity, and also the victory over this temptation, and also the miserable end of the wicked, and the eternal glory of the righteous: it is chiefly taken from the 73rd Psalm, by chapter and verse, and explained throughout.



Now, if any of my readers are not sufficiently satisfied upon what I have written concerning the state, condition, and circumstances of the righteous and the wicked, I say to those, I would advise you to read this Book, because in it you may see a more full description of the righteous and the wicked, and their end. And now, by Divine Grace, the first subject that I intend to enter upon, you may find in the 73rd Psalm. Now this doth not appear to me to be a Psalm of David, but it is said to be a Psalm of Asaph, and it appears that he was one of the sweet Psalmists, and his children, in singing, set forth the praises of God. And now this high, proud, wicked, lustful, grand temptation of the devil which beset him, and that worked about his sinful nature, I am ready to think that he experienced it in the early part of his religious life, even when he was in full vigour and strength; and the sweet Psalmist commences and begins this Psalm, and ascribes all to the goodness of God. (verse 1.) Truly God is good to Israel, saith he, even to such as are of a clean heart. And now this sore temptation seems to be overcome when he began to pen down this Psalm, therefore he sees and acknowledges the tender mercy of God towards his children; and now he begins to set forth the thoughts and feelings that harrassed his mind in the time of this temptation, and he confesseth (verse 2) that his feet were almost gone, and that his steps had well-nigh slipped; but bless the Lord that they were not quite gone; (verse 3) for I was envious at the foolish, saith he, when I saw the prosperity of the wicked, as much as to say, for at

times my way seems hard, and their way seems easy; and at times I have a desire for a taste of their happiness. (verse 4.) For there are no bands in their death; but their strength is firm, that is, they pay no regard nor no attention unto death, they have no union nor no connection in or with death, because the wickedness of their lust lifteth them up against God, and their strength is firm, lusty, and strong, (verse 5) they are not in trouble as other men; neither are they plagued like other men; no, they are not, for things seem to go well with them in this world: therefore the Psalmist was grieved when he saw these things so, and on the other hand, oftentimes saw the people of God in great adversity. (verse 6.) Therefore pride compasseth them about as a chain; violence covereth them as a garment; and it is true, for instead of giving glory and praise to God for all their temporal blessings, they indulge themselves in lust and pride, so that it compasseth them as a chain, and violence and cruelty is their garment. (verse 7.) Their eyes stand out with fatness: they have more than heart could wish. And my brethren so it is seen in our days, but read on and you will see their end; (verse 8) they are corrupt and speak wickedly concerning oppression: they speak softly: O how high are they lifted up by pride, lust, and riches, and they are full of oppression, and grind the face of the poor. (Isaiah iii. 15, 9.) They set their mouths against the heavens, and their tongue walketh through the earth; ah! they despise heaven, and the goodness of God who feedeth them day by day, and because of their pride and riches their tongue carrieth the sway through the world, (verse 9) therefore his people return hither, and waters of a full cup are wrung out to them; therefore because it is so, many let go the reins, and drink in the pleasures of sin, to the greatest extent, (verse 11) and they say how doth God know? and is there knowledge in the Most High? Ah! their proud, lustful nature lifts them as it were above the God of heaven; O how they grieve the spirit, and cast a contempt upon the Almighty, and disdain the most holy one of Israel. (See—Job xxi.—Jer. xii.—Hab. i. 4.) And there you will see how they correspond and tally with this Psalm. (verse 12.) Behold these are the ungodly who prosper in the world, they increase in riches. (verse 13.) And when the Psalmist saw how the ungodly prospered in this world, and that they had riches in possession, he was almost astonished, and filled with great rage, and said, Verily I have cleansed my heart in vain,

and washed my hands in innocence. (verse 14.) For all the day long have I been plagued and chastened every morning. My beloved brethren, observe that word, verily I have cleansed my heart in vain : now for one to say, I have cleansed my heart in vain, it must be offensive to the children of God, and to the cause of God; for if we believe this, it will throw down the foundation of our faith altogether : but at the same time, we must not condemn the sweet Psalmist; for it appears to me to be what passed through his mind in the time of this sharp conflict of the world, flesh, and the devil; and it shows us his, and our infirm weakness, and although this sore temptation beset him hard, and tried his precious soul, yet he did not utterly fall, but by grace he struggled through, and set forth the praises of his God again. (verse 15.) And if I say, I will speak thus : saith he then, behold, I should offend against the generation of thy children. (verse 16.) When I thought to know this, it was too painful for me. Now it appears to me that he was ashamed and afraid to tell his people his state and condition in this trial, for fear that he should offend them, therefore when he thought to know this, it was too painful for him, or too hard for him, for he could not fully comprehend how these things were, (verse 17) until he went into the sanctuary of God, then understood he their end : behold it was in the sanctuary where the Lord gave him a fresh supply of grace, and there the Lord opened his understanding, that he might understand the mercy and justice of God; and when he rightly considered these things, then methinks, O how sweetly his heart was tuned, to sing the first Psalm. (verse 18.) And in the sanctuary where it was given him to see the destruction of the wicked, he saith, Surely thou didst set them in slippery places : thou castedst them down into destruction. Observe, it is the abominable sins of the wicked, which is the cause of their being set in slippery places; for how can the most detestable sinner in the sight of God, expect to stand upon the beautiful stones of Zion. (verse. 19.) Then saith he again, how are they brought into desolation, as in a moment, they are utterly consumed with terrors; O how suddenly do they consume and perish, and come to a fearful end. (verse 20.) Even like as a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image, the day of judgment delays as it were to us, like one in a sleep, but the time will come when the Lord will awake to judgment, and then he will despise their image; but because

a sentence against an evil work is not executed speedily : therefore the heart of the sons of men is fully set in them to do evil. (Eccl. viii. 11.) But behold the key upon this subject, a brutish man knoweth not : neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. (Psalm xcii.) Yea, they are reserved to the day of destruction ; they shall be brought forth to the day of wrath. (Job xxi. 30.) And this is the end of their sinful pleasures, and this is their wages—they will be cast into the fire that never shall be quenched, into hell where their worm dieth not and the fire is not quenched. (Mark ix. 43.) And now, the Psalmist having by grace struggled through this temptation, he seeth the end of the wicked, and not only that, but the blessed state of the righteous, and his soul began to be filled with love and humility, and he seems to confess his ignorance, and his folly before God, and the love and the grace of God, excited his faith to such an high degree of love, that made him break out in words like these, Nevertheless, that is to say, although my state and condition hast been so, I know now that I am continually with thee, thou hast holden me by my right hand, thou shalt guide me with thy counsel, and afterward receive to glory ; whom have I in the heaven but thee, and there in none upon the earth that I desire beside thee ; my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. And my beloved brethren, this is what I call saving faith, or saving grace and faith united together ; but it is not so with the wicked, for lo, they that are far from thee shall perish ; thou hast destroyed all them that go a whoring from thee, that is, they that are not married to the Lamb are joined to the evil one, and they must perish with their idols ; for their proud, wicked lust hast caused them to slay the innocent, even the sweet saints of God ; and in her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth. (Rev. xviii. 24.) But the sweet Psalmist said, It is good for me, to draw near unto God, I have put my trust in the Lord God that I may declare all thy works. (Psalm lxxiii.) And blessed was he because he struggled through and was found faithful ; and he once sung the Psalms below, and I believe now in heaven above. Now, it appears that this Psalm was written by Asaph, or for Asaph, but not for his sake alone, but for the support and comfort of all generations to come

And here you may find his name upon record, in the Chronicles of the Kings of Israel. (1 Chron. vi. 39.—xvi. 5.—xxv. 1.—2 Chron. xxix. 30.—Ezra ii. 41.) Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. (Isaiah iii. 10,) And he that is lifted up here upon the earth with wicked lusts, pride, and cruelty, and is ashamed of his Lord; then his Lord will be ashamed of him when he cometh in his glory to judge the world in righteousness.

Shall I be asham'd of thee,
Who is for ever nigh?
Shall I then disown my Lord,
Who for me hath bled and died?

Shall Satan then divest my love,
And put me off of fear
To trample down thy precious blood,
Who hath given thy life so dear?

If I shall then betray my Lord,
And from his laws depart,
Cursed then must be my doom,
Except a contrite heart.

My Lord will be asham'd of me
With angels fair and bright;
Devils and hell must be my doom;
My morning star be night.

Lord grant that it may not be so,
Whilst Gospel shines so bright;
O, let me love my Jesus then,
And take a fresh delight.

Let me heaven with violence take,
Defiance to all sin;
O Jesus, come, possess my soul,
Lest Satan enter in.

Oh, who among us shall dwell with the devouring fire; who among us shall dwell with everlasting burnings? (Isaiah xxxiii. 14.) For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. (Isaiah lxvi. 15.) But

he that overcometh, saith the Lord, shall inherit all things: and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death. (Rev. xxi. 7.) There is no peace, saith my God, to the wicked; but the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. (Isaiah lvii. 20.) And, my readers, I have not found so much as one promise in the word of God, of joy, peace, and rest hereafter, for a man or woman that live and die in their sins. Therefore, by the grace of God, refuse the evil, and choose the good; be not overcome of evil but overcome evil with good; so that ye may have a right to the tree of life, and may enter in through the gates into the city, through Jesus Christ our Lord. Amen.

END OF THE TWENTY-SIXTH BOOK.

BY EDWARD CROOK.

BOOK TWENTY-SEVENTH.

The Book of Election, and danger of falling from Grace.

This Work is very entertaining, and I have written it with a design to please my God, and to give satisfaction to all as far as I can; and this Work hath a fair explanation upon it, and such clear proofs from the Holy Scriptures which cannot be overthrown. All these passages from the word of God are completely set in order, and drawn up to your view by chapter and verse, with an easy and plain explanation thereto. Not bigoted in this Work either by party or for self-interest, and free from partiality, except there be a just reason.



Now, some people will dispute greatly, and hold up great arguments concerning election, or the elect people of God, and concerning falling from grace, and not falling from grace; now it would be well for such people to make their prayers to God through Christ, that they may be directed into the good and right way, and that they may pray unto him for a right understanding of the knowledge of his ways in all things. And again, it would be well for them to search the Scriptures at least as much or more than I have done, and then I believe if they are in the right spirit, that their judgment will be good, and that they will be much satisfied concerning these things; and as the Lord my God liveth, before whom I stand, it is not my wish nor desire, nor design, to deceive any, neither am I bigoted nor biased to any sect or party of religion in particular, no otherwise than this—that is, I wish to bear part with all, I wish to follow on with all, as far forth as they follow Christ and his examples; and I believe this, that is, if I write down any thing in this Book, or in any other Book, that is wrong, and against the will of God, and that I do it willingly and wilfully, then God will surely bring me to an account another

day; therefore I will not, I dare not, as poor as I am, to go beyond the command of my God; no, not for my house full of silver and gold. And now as there is still so many different principles, and sentiments, and opinions of people in the world, I say, as this is the case, it cannot be expected that I can please all, that is, upon a subject like this; therefore I hope that you will allow me to take this step, and that is, to do all that I can to please my God. And now speaking of election, and of the foreknowledge of God—I do believe that the Lord my God knoweth all things, from the beginning of time, to the end thereof; and I do believe that the foreknowledge of the Lord hath no bounds, that is to say, that the wisdom and the foresight of the Lord, is from everlasting to everlasting; for he declares to be the first, and with the last, and beside me saith the Lord, there is no God nor Saviour. (Isaiah xli 1.—chap. xliii. 10.—chap. xlv. 6, 8.—chap. xlv. 5, 6.) And he foresaw the sufferings of the bleeding Lamb, and declared that all the nations of the earth should be blessed by him. (Gen. xxii. 18.—1 Peter. i. 20.) And again, the Lord also foresaw the antediluvian world in their wickedness, and their end, but yet he preserved his servant Noah in time, so that he might preserve a remnant according to this election of grace. (Gen. vi. 3, 8.) And again, did not the Lord foresee his people Israel four hundred years in affliction, even at that time when the Lord revealed it to his servant Abraham? (Gen. xv. 13.) And again, the Lord foresaw Esau and Jacob before that they came forth, and how that they were to be separated and divided in their station. (Gen. xxv. 23.) And again, the Lord foresaw Jeremiah, and sanctified him in the womb, and ordained him to be a prophet unto the nations. (Jer. i. 5.) And so known unto God are all his works from the beginning of the world. (Acts xv. 18.) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. (Rom. viii. 29.) And blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (Eph. i. 3.) Therefore my beloved brethren, be not ignorant of these things, but remember that one day is with the Lord as a thousand years, and a thousand years as one day. (2 Peter iii. 8.) Therefore I believe that the Lord knoweth all things, even them that are his. (2 Tim. ii. 19.) Even his elect

people ; but although it be so, yet at the same time, I believe that there is a measure of the grace of God given to every man to profit withal ; and I believe that the foreknowledge of God makes no difference at all to my election by grace ; for it appears to me that it neither brings me into election, neither doth it cast me out, but yet I will acknowledge that the design of God is to bring me into election, if I will obey ; but if not, then I must be cast out ; and I will take it upon myself and say as much as this, and that is, I believe that the Lord hath blessed me with a day of grace, and that I have experienced and enjoyed and embraced his heavenly calling, and if I always do embrace it, so that I hold on and out to the end through Christ, then I believe that my election by grace will be sure, and that I shall be eternally saved ; and then if it be so with me, I believe that God foresaw that my election by his grace was sure from the foundation of the world, as much as to say, I was his elect from the foundation of the world ; but now, if on the other hand, I despise the day of his grace, even the day of his heavenly calling, and so by my sinful nature give way for temptations, and the allurements of this sinful world, and so fall away to sin, and die in the same, then if it be so, then I believe that God foresaw that I made not my calling or election sure, and that I was not his real elect from the, or before, the creation of the world ; but perhaps some may say, but if God foresaw that some was not sure elected, who then can the charge be laid against, God or themselves, concerning the loss of their soul ? O surely it must be laid against themselves, because on God's part they were chosen and elected from the beginning as well as others, and would have been saved as well as others if they had not despised their blessing ; but they say, depart from us for we desire not the knowledge of thy ways, and he that departs from God, casteth away his calling and election. And again, although God forseeeth that election is not sure to them that always despise it, yet at the same time, the Lord never designed it according to the will of his love ; therefore we see that the sinner despiseth his election, which is of grace, and so loveth his election, that is of grace, or how is it that the sinner is to be cast into everlasting misery, if he hath not brought all this upon himself ; therefore he must be the cause of the loss of his election, that is of grace, for God is love, and willeth not the death of a sinner, but rather that he would turn from his wicked ways and be saved ; and this is very clear to be seen in

many places in the word of God. (see Ezek. xviii. 22, 23.—chap. xxxiii. 11.) See my Books, *Exhortation*, and the *Goodness of God*, and the *Sufferings of Christ*, And that he died for all, and then one would think that my readers would be satisfied upon this subject; but still some people think that because God foresees his elect from the beginning, and by that they think that he decrees such a number to be saved, and such a number to be lost; but they do err, my beloved brethren, for it is not so with God, for he will surely first give them a possibility of being saved; for in time that is past I have been tried concerning all such things, and I have searched into the word of God by prayers, and with tears day and night, and that for a right understanding in all things; and now I cannot find from the beginning of Genesis to the end of the Revelations, that God hath decreed any man to be lost except he first giveth him a possibility of being saved; but some think that because God knows these things he designs, them to be so, but it is not so altogether; but to that man that thinks that it is so, I will put one plain question to him, and that is this:—Now suppose that you may have two sons, and that you had foreknowledge enough to see their end, and you foresaw their end, and that one would die righteous and happy, but the other would die sinful and miserable; now could any one think that it was your desire for one of your children to die sinful and miserable, because that you foresaw that he would die in his sins? No, I should think that you would grieve more for him that died in his sins, than you would for him that was gone to heaven; and so in like manner it is with our Heavenly Father; and do not you think that the love of God is as great towards all of us, as our love is towards our children; and as there is more joy in heaven over one sinner that repenteth, than there is over ninety and nine just persons which need no repentance. (Luke xv. 7.) Therefore it plainly appears that God delighteth in all our salvation and preservation from danger and misery; but still some men will say, that the Scriptures speak of an elect people; yes, and God hath a right so to do, because he knoweth them from the beginning; but then at the same time he is willing that they all should be elect, for he will not cast out any that come unto him through Christ; but yet he sees that they will not come unto him that they may have life, and if some will not repent and turn to the Lord, then they must perish in their sins: and I say again, that God hath a right to speak of

his elect, but this doth not make the grace of God of any less effect to others, but it still seems to stagger some, because that the Scriptures hold out election, but that need not to stagger you, for that shall hold out for all to be elected, if they love and serve God aright, and there is a possibility for you to do this; but he that doeth wrong, shall receive for the wrong which he hath done, and there is no respect of persons. (Col. iii. 25.) Therefore if you do evil, and live and die in your sins, then I believe that God foresaw that you made not your calling nor election sure; no, not from the creation of the world. (Rev. xvii. 8.) But yet you had a day of grace, and may have been saved as well as others, but you would not come to Christ for life eternal. But again, perhaps some poor sinner may say, but how can I be elected, if God foresaw that I never was elected? O poor sinner, do not despair, but embrace the Gospel of our Lord Jesus Christ, and that with a lowly, humble, and penitent heart, and hang upon the promises of Christ, for eternal life and salvation, even upon Christ himself, and thou shall be saved; for look at the generations of old, and see did ever any trust in the Lord and was confounded? Or did any abide in his fear and was forsaken, or whom did he ever despise that called upon him. (Apoc. to Eccl. ii. 10.) But again, some may say that they are not elected because they do not enjoy so much of the grace of God in their souls as others; O do not despair, but pray and wait patiently, and if thou doeth well, then thou shall be accepted, and if thou love and serve God aright, then his mercy knows no bounds towards thee; but if thou doeth not well, then sin lieth at thy door. (Gen. iv. 7.) For every man shall be rewarded according to his works. (Rev. xx. 12, 13.) Therefore it appears to me that every man is elected according to condition; for thus saith the just God and Saviour, Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else. (Isaiah xlv. 21, 22.) But then, as we have seen before, that our election by grace is not sure except we fear God, and keep his commandments, for this is the whole duty of man. (Eccl. xii. 13.) But perhaps some would like to see something more of the character of the elect people of God; why my readers, they were once like all others; they were born in sin, and shapen in iniquity, and when they were children, they did as children, but when the grace of God came home to them, sooner or later they embraced it, and so put away childish things.

Now, these are his elect—those that despise not the day of his grace, nor his heavenly calling, but embrace it, and by his help repent of their sins, and gladly believe and embrace the Gospel of Christ, and by his help humble their souls before him, and implore his Father's mercy, and trust in him for eternal life and salvation, and walk with him, and pray to him in secret and in public places, and are resigned to his will in all things, and love mercy and righteousness, and hold on and out to the end; and those are they that shall inherit his glory, and their Redeemer shall be their everlasting righteousness, for they shall ascribe all to the blood of the Lamb. Therefore when the Lord looks upon those blest characters, is not it reasonable then and right that he should say, I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. (Exod. xxxiii. 19.) And it is upon these blest characters above mentioned, that he will have mercy, because he knew them from the beginning, that they would love him and keep his commandments. But speaking of Pharaoh, St. Paul saith, And whom he will he hardeneth. (Rom. ix. 18.) And these are they that once despised the day of grace; and when once grace is gone then the heart must be hardened. And again, hath not the potter power over the clay of the same lump, to make one vessel unto honour, and another unto dishonour? Yes, he has, because he is wisest, and he himself is the judge. And has not God a right to do so with us whom he hath made? Yes, surely he has, because he is wise, and foreseeth our ways and actions, and he himself is the judge. Who are they then which he maketh unto honour? O, surely these are they who embrace the day of his grace, even their heavenly calling, and believe, love, and obey, with their hearts unto righteousness. Who are they then which he maketh unto dishonour? O, surely methinks, these are they that once had a day of grace as well as others, but they regarded it not; but they despised it and lived in sin and rebellion against God their Saviour. (see Proverbs i.) Therefore, he will laugh at their calamity, and mock when their fear cometh. And these are they that he maketh unto dishonour. What, if God willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath, made up and fitted to destruction—I say then, is God unjust in this? Surely no, not at all, not in the least, because God endureth it, and that with much long-suffering to us-ward, not willing

that any should perish, but that all should come to repentance and live. (2 Peter iii. 9.) Again, hath not he a right to make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? Yes, he has, and that without any injustice whatever, because he foreseeth that such will be for love and mercy, even as he is of love and mercy; and it also declares, and bespeaks, and sets forth the goodness of God, and that to the Gentiles as well as the Jews, according to his foreknowledge, for there is no respect of persons with God. (Rom. ii. 11.) But concerning that which hath been above mentioned, (see Jer. xviii.—Isaiah xliv. 9.—Rom. iv. 20, 21.)

And again, in another place, by faith, David saith, Thy people shall be willing in the day of thy power; and hath not God a right to say that his people shall be willing in the day of his power? Yes, surely, and that it makes heaven rejoice and ring for joy; Yes, the Lord hath much right to say this, and yet without any exception or limitation on his part whatever. But again, our Lord saith, All that my Father giveth me shall come to me; and who are they? Why they are those blest characters aforesaid, even those which are reconciled to God through Christ; but yet there is no restriction against others whatsoever, for at the same time saith he, and him that cometh to me I will in no wise cast out. (John vi. 37.) And again, speaking of his elect disciples, I pray for them saith he, I pray not for the world, but for them which thou hast given me, for they are thine. (John xvii. 9.) Now in this there appears to be some restraint, but yet if we look again, there appears to be but little, for observe, neither pray I for these alone saith Christ, but for them also which shall believe on me through their word. (chap. xvii. 20.) But still this seems somewhat like a singular prayer for his elect children; and has not our blessed Redeemer a just right to pray for those blessed ones which believe on his name? Yes, for he foresaw them from the beginning, for thus it is written, He shall see of the travail of his soul, and shall be satisfied. (Isaiah liii. 11.) But what doth that mean where Christ saith, I pray not for the world? Now according to my judgment it means as much as this, that is, this prayer of our blessed Lord, seems to be a prayer for the preservation of his most lovely saints, Church, and people, and that they may be preserved from the power of the prince of this world, which lieth in wickedness, therefore saith he, I pray not for th-

world, no, not for sin to reign—no, not for the powers of darkness ; but rather that sin and Satan's works may be destroyed, and that my most holy Church may be built up, and fortified against all the powers of death, hell, and sin ; and now for to say that Christ prayed, and that with respect of persons altogether, it seems to me to be quite a contradiction, because it is said, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. (John iii. 16, 17.) And again, the people of God have great encouragement, for being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. (Phil. i. 6.) Yes, if we love and fear God, he will surely do all on his part, and he hath done all on his part ; and then if it be so with us, then our election, which is of grace, will be sure. But again, we plainly see by what St. John saith here that Christ's prayer was not limited, no otherwise than aforesaid—and what follows, I pray not for the world. And again, perhaps it may have some allusion to that blasphemous sin, even the sin against the Holy Ghost. (see Matt. xii. 31, 32.) There is a sin unto death, saith St. John : I do not say that he shall pray for it. (1 John. v. 16.) But the sin against the Holy Ghost I would rather omit at this time, because I believe that people know enough of sin, and to their shame, without my explaining unto them the nature and the meaning of that sin against the Holy Ghost ; but one thing I would advise you to do, brethren, and that is, persevere with all diligence to make your calling and election sure, for if ye do these things ye shall never fall.

But again, now because the nature of that Almighty Being is pure and holy, some people then may be ready to say, how is it then that his creature man was not kept pure and holy, and that without any possibility of falling into sin ? Why it appears to me to be a great mystery, yet some learned men will say that the cause of this was by the falling angels, of whom the devil was the first and ringleader ; but then if it be so, yet why was it suffered to be that he should tempt our first parent Adam, and that while he was in a pure and holy state in the garden of Eden, and in his innocence, and knew no sin. (Gen. ii. 25.) But how those things were suffered to be at the first, it is not given me to know, for I

have searched the Scriptures, and I cannot find that it says but very little about it. (2 Peter ii. 4.—Jude i. 6.—Job iv. 18—xv. 15.—Rev. xii. 7—xx. 10.) But still I believe that there was a first cause of those things, and a great and important cause; and it is such a mystery altogether, which I believe was never fully revealed unto man, neither are we commanded to search much into it; neither is it our duty so to do, and where we cannot trace the ways and works of Almighty God, and that to the source of things, we know that we are commanded to trust in him, and we are sure that the Judge of all the earth will do right, because he is righteous; but I could enlarge more upon these things aforesaid perhaps, but I would rather omit them, for fear that I should displease and offend my God; but this I know, that my God is exceeding righteous, holy, good, and full of love, and that the devil is exceeding wicked, cruel, bad, and full of evil. And again, this I believe, that God's purposes are for our good, and that the devil's purposes are for our everlasting destruction. And again, this we know, that all things work together for good to them that love God. (Rom. viii. 28.) O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! (Rom. xi. 33.)

And now, as I have, by the help of God, said so much upon election, then the next thing therefore which I intend to do, by the help of God, is to show you that there is a danger or a possibility of falling from election or grace; now some people seem so weak, and so presumptuous as to think, and to say that there is no danger of falling from grace, or the divine favour of God, when once they have received it. And now concerning falling from grace, and that finally, is a thing known to God, but not to us in general; but notwithstanding God knows this, yet it seems to make nothing strange, nor no odds to us; for it appears that we are liable to stand or to fall all the same for that. And now my readers I plainly see, and do believe, that there is a great danger of falling from grace, and that I need watch and pray daily, for fear lest I should lose the grace and the love of God out of my soul; but some perhaps may say, it matters not to me what you say about it, but I should like to know what the word of God saith concerning it; well, if it be so, I will endeavour to show you what the word of God saith concerning it. And now I believe that there always was, and always will be a

danger of falling from grace, until we get nearly or quite to heaven. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight; How much more abominable and filthy is man, which drinketh iniquity like water? (Job xv. 15.) And again, for if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment, making them an ensample unto those that after should live ungodly. (2 Peter ii. 4. 6.) Therefore according to what I can understand of things, there is, and always was, a danger of falling from grace, ever since, or before man was created upon the earth. But again, there are some perhaps that may say yet, but if what hath been said means that angels did sin, and that before this world began; and if it be so, it appears that they had no Saviour to interpose, nor to make reconciliation with God for them; but we have a crucified Saviour, and by his grace we stand; yes my readers, you are right, but yet there is a danger of falling from grace: now, for if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, then, after they had known it, to turn from the holy commandments delivered unto them; but it is happened unto them according to the Proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire. (2. Peter ii. 18, and following verses.) Therefore we see plainly that there is a danger of falling from grace; but my beloved brethren, this need not to be the case with any of us, because Christ hath died; but nevertheless, my beloved brethren, give all diligence to make your calling and election sure, for if you do these things ye shall never fall. (2 Peter i. 10.) And again, was not our first parent Adam liable of falling, although at the first he was in a pure and holy state? yes, there was some danger of his falling; and did not God forewarn him of this when he commanded him, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. (Gen. ii. 16, 17.) But some perhaps may say, that this was a covenant of works, without any extraordinary grace or assistance from God, to enable him to perform it, so by that you say he was liable to

fall, but we stand by the grace of Christ; yes, and I believe that he might have stood, and that by the grace of his Maker, for I believe that God gave Adam grace, and that sufficient for the obedience of works, for I believe that God never gave Adam a command to obey him without grace and power, neither do I believe that the Lord requires impossibilities of any man, and grace always goes first, and where there is grace, there is always obedience required. And again, it appears that the covenant of grace, took place from the fall of Adam, but then when men began to multiply on the face of the earth, and to do exceedingly wicked, it appears then that they fell from grace, and that God swept them off by the flood. (Gen. vi.) And again, by the fire of his vengeance, for he turned the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. (Gen. xix. 24.—2 Peter. ii. 5, 6.) And again, indeed Christ has stood up for fallen man, and that to bring his soul back from death, and to raise it up to its original and pure state, and as man now knoweth good and evil, if then he choose the good he shall be saved; but if he refuse the good, and choose the evil, he then falls back from the grace of the Father, and of the Son, and of the Holy Ghost, for without holiness no man shall see the Lord. And again, was not Abraham, Isaac, and Jacob chosen and elected? Yes, and why was it? Why because by grace they believed in God, and by prayer and faith, Jacob wrestled with the angel of the Lord, and he would not let him go until he knew that his grace was sufficient for him; therefore they fell not, because by grace they believed in him, and loved him, and feared him, and kept his commandments, and he that doeth these things shall never fall; and Jacob's name was changed to that of Israel, and by him came the twelve tribes of the children of Israel: and was Israel in any danger of falling from grace, being the seed of Abraham? Why it appears that they were liable of falling from grace, and it is to be feared that many of them did fall from grace, and that they do fall from grace even to this day. And now, I will, by the help of God, endeavour to show you that they were in danger of falling from grace, and that by the plain word of God. But first, was Israel a chosen and an elect people? O yes, for they were within the covenant of grace, even with their father Abraham. (see Gen. xvii. 7.) And the Lord renewed his covenant again with his people Israel, even at the time of

the Passover, when they eat and fed upon the Paschal Lamb, which was no less I believe than a type of feeding upon the love and grace of Christ himself. (Exod. xii.) And in short they were called a holy chosen people beloved of the Lord, even a peculiar, a special people of God. (Deut. vii. 6.—xiv. 2.—xxvi. 19.—1 Peter ii. 9.) And these chosen, even these peculiar and special people were liable and in danger of falling from grace, and that you may plainly see by what follows: now concerning them, hear what Moses saith, What nations, saith he, is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? And hear the charge that Moses gives them, and how he cautions them against the danger of sin, and of falling from grace, only take heed to thyself, saith he, and keep thy soul diligently, lest thou forget the things that thine eyes have seen, and lest they depart from thy heart all the days of thy life. (Deut. iv.) And again, thou shalt also consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee, therefore thou shalt keep the commandments of the Lord thy God to walk in his ways, and to fear him. (Deut. viii. 5.) Ye shall not go after other gods, of the gods of the people which are round about you; For the Lord thy God is a jealous God among you, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. (Deut. vi. 14, 15.) And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them; and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyed before your face, so shall ye perish, because ye would not be obedient unto the voice of the Lord your God. (Deut. viii. 19, 20.) Therefore thus it is a blessing if ye obey, and a curse if ye will not obey. (chap. xi. 27, 28.) And again, then did Israel obey, or did they not obey? Why it is to be feared, it is to be believed that many of them fell away, even the priests of the Lord. (1 Sam. ii. 22.) And their wickedness altogether, seems to have been the cause of thirty-four thousand men dying by the sword, and many thousands more. (see Judges xx.) And now hear the word of the Lord, I said indeed that thy house and the house of thy fathers should walk before me for ever; but now he saith, Be it far from me, for them that

honour me, I will honour, and they that despise me, shall lightly esteemed. (1 Sam. ii. 30.) And so you see that when we bring things altogether, our salvation appears to be on condition, and that faith if it hath not good works is dead being alone. (James ii. 17.) But some perhaps may say that St. Paul concludes that a man is justified by faith, without the deeds of the law. (Rom. iii. 28.) And that Abraham believed God, and it was counted unto him for righteousness. (chap. iv. 3.) And all very right my readers so far, for we know that grace and faith stands first, for by grace and love, God made man at the beginning, and I love the doctrine of St. Paul, as much as I do the doctrine of St. James, and I love the doctrine of St. James, as much as I do the doctrine of St. Paul, and neither of them stagger me, but they both comfort me; therefore first grace with its faith, Abraham embraced it, and thereby, and that with obedience he believed in God, and he counted it unto him for righteousness. (Gen. xv. 6.) And again, we see that Abraham had obeyed the command of the Lord before. (Gen. xii. 1, 4.) And where there is grace, there always is obedience required. But now I wish to make it as plain as I can to my readers; therefore, first grace, whereby Abraham believed in the Lord, and he counted it to him for righteousness; and then works, that is, I am the Almighty God, walk before me, and be thou perfect. (Gen. xvii. 1.) And then the establishment of the covenant, and that is, to be a God unto thee, and to thy seed after thee. (Gen. xvii. 1.) As much as if God had said unto him, Now Abraham, if you will love and fear me, and keep my commandments, then I will establish my covenant with thee, to be a God unto thee, and to thy seed after thee.

And now it appears to me, that St. Paul speaks of that faith of justification; but St. James seems to speak more fully of that faith of justification, and of that faith and works which leads on to sanctification, for it may be that Abraham found his soul more in a sanctified state at that time when he had offered up his son Isaac upon the altar, even at the time when the Lord blessed him, more so then perhaps, than he did at that time, when he believed in the Lord, and it was counted to him for righteousness; but yet I believe that there is no Scripture that speaks of good works, more than that of St. Paul, and that his works are to be commended with the topic of the Holy scriptures. And now my readers, I hope that I have given you satisfaction so far, but yet I have some-

thing more to say concerning falling from grace: for after these things, when Solomon had built the house of the Lord, we see God's covenant with him, and that how the Lord hallowed his house which Solomon had built, and that to Put my name there for ever, saith the Lord, and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father. But if you shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them: and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people. (1 Kings ix. 6.) And thus we see that there is a great danger of falling from grace; and thus it plainly appears that many of Israel did fall away, and that they are a proverb and a by-word among most people until this day. Now again, it appears that Joash, king of Judah reigned well at the beginning, and that he did repair the house of the Lord. And it appears that he was in favour with the good priest and his God. But after this we see how that he did fall away to Idolatry, and killed Zachariah the priest's son, which thing it appears was to his destruction. (2 Chron. xxiv.) And we see that Uzziah reigned well for a time, and as long as he sought the Lord, God made him to prosper, but when he became strong, his heart was lifted up to his destruction: for he disobeyed the command of his God, and invaded the priests office: and by so doing he became a leper unto the day of his death. (2 Chron. xxvi.) And it plainly appears, and in many places that the children of Israel did fall away very much from the love and favour of the Lord their God, and that they are an ensample to all generations following, that is, to show unto us that there is danger of falling from grace. Again, How is the faithful city become an harlot, saith the Lord, it was full of judgment; righteousness lodged in it; but now murderers. (Isaiah i. 21.) Therefore, thus saith the Lord, If ye will not hear, and if he will not lay it to heart, to give glory unto my name, saith the Lord of hosts; I will even

send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. (Mal. ii. 2.) And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. (Matt. viii. 11.) Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off. (Rom. xi. 22.) And St. Paul himself, I believe, saw that there was a danger of falling from grace. I keep under my body, saith he, and bring it into subjection: lest or for fear that by any means, when I have preached to others, I myself should be a cast-away. (1 Cor. ix. 27.) And so it appears that St. Paul saw the necessity of watching and praying against falling from grace as much as any man, and he that thinketh he standeth let him take heed lest he fall. And again, take heed, brethren, saith he, lest there be in any of you an evil heart of unbelief, in departing from the living God. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. (Heb. iii. 12.) But if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. x. 26.) And again, the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. (verse 38.) And again, our Lord saith, No man having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke ix. 62.) Now, seeing that these things are so, brethren, then let us be careful, so as to not lose our first love. (Rev. ii. 4.) Oh, then let us pray unto the Lord that these things may be strengthened which remain, that are ready to die: lest for fear, that after we have tasted of the grace of Christ, our works are not perfect with God. (Rev. iii. 2.) But again, I must mention two or threes

things more before that I can conclude this little book. And again, it hath been said, that St. Paul concludes that a man is justified by faith without the deeds of the law; and all very right, and I conclude so, for when a man is first called by the grace of God, the man hath got no good works to show, nor to merit anything, but he believes by faith, that the grace of God through Christ is sufficient to save his soul, but there is not that man after this to walk in newness of life, and in humble obedience to the laws and commands of his God? And now I suppose that some people will allow this to be all very right, but then after this does not St. Paul speak of no danger of falling from grace? Yes, he does, and hath done, and now hear these awful and important words of St. Paul, and that is, he exhorteth us not to fall back from the faith by laying again the foundation of repentance from dead works, and that we should not trust in the outward forms and ceremonies of religion, but that we should grow in grace, and go on unto perfection, for it is impossible, saith he, for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (Heb. vi. 4.) And now we see by what St. Paul saith here that it is enough to make a man tremble for fear of falling from grace, and you see he mentioneth it again. (chap. x. 25.) And now if we rightly consider upon these passages of the Holy Scriptures which I have penned down, it must be brought in, and that by a clear demonstration that there is a great danger of falling from grace; I say, it is drawn from such principles that every one who considers it in the right way must own its truth. But again, and now by what St. Paul saith here, some poor soul may say, then if I fall from grace is there no recovery for me by repentance, whereby my poor soul might be saved? O yes my fellow sinner if you do not go to the length of that sin against the Holy Ghost; and by what is above mentioned by St. Paul, I am ready to think that it has some allusion to that sin against the Holy Ghost; for we know that the Scriptures are in part filled up with the mercy and goodness of God, towards a poor returning prodigal. (see Luke xv.) And again, for our encouragement hear the word of the Lord to backsliding Israel;

Come now and let us reason together; saith the Lord, though your sins be as scarlet, they shall beas white as snow; though they be red like crimson, they shall be as wool. (Isaiah. i. 18.) And again, for your encouragement, see my Book called *Exhortation*. And again, if we repent, and turn from our sins, then the Lord will repent of the evil which he thought to do unto us; for thus it is written, at what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. (Jer. xviii. 7.) And now I have shown you as well as I can in my Books the good, and the plain way of God, therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness; therefore I beseech you in the name and strength of Christ to endeavour, and to persevere, and that with all diligence so as to make your calling and election sure; and may the Lord give us all grace now; so that we may consider and repent, before it be too late—I do not say that it is too late now; but this I know, that it will be too late when an unrepenting sinner finds himself in hell. Therefore my fellow sinners, let us seek the Lord whilst he may be found, and call upon him whilst he is near, so that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now, and for ever. Amen.

And now gracious Lord, I lay this Book as it were at thy feet, hoping and trusting by faith that thou wilt accept of it; but if I have written any thing down that is wrong, and that through weakness and ignorance, I pray thee forgive me; but all that is acceptable in thy sight, be thou pleased to make it beneficial to all them that shall read or hear it, and that through Jesus Christ our Lord. And O that thou may still see of the travail of thy soul, thou Lamb of God, and be satisfied, and that thou may be the desire of all nations, both now, and for evermore. Amen.

Passages of Scriptures, by chapter and verse, whereby you may find something more concerning a danger of falling from

grace. (Isaiah i.—1 Sam. xii. 24, 25.—2 Chron. xv. 26.
—Psalm lxxviii.—Jer. xxvi.—Matt. xi. 22, 23.—Neh. ix.
28, 30.—Hosea vi.—Luke. xiii. 8, 9.—Ezra. ix. 14.—Prov.
xiv. 14.—Acts xiii. 46.)

END OF THE TWENTY-SEVENTH BOOK.

By EDWARD CROOK.

BOOK TWENTY-EIGHTH.

The Love of Money a Root of Evil.

This Book cautions us how to be aware of Riches, and it points out to us the danger of coveting after much earthly riches, for we brought nothing into this world, and it is certain that we shall carry nothing out. But having food and raiment let us be therewith content. And my friends, you may find many good observations in this Book, and some very important subjects relating to these things, which are very useful, good, and profitable for us, and that is to keep us from the snares of the flesh, the world, and the devil.

And now my friends, be ye aware of riches, and take heed that ye fall not by them, but consider that we brought nothing into this world, and it is certain that we shall carry nothing out, For the Lord giveth, and the Lord taketh away, and blessed be the name of the Lord. (Job i. 21.) I say therefore be ye aware of the deceitfulness of riches, be aware that thou forget not the goodness of the Lord thy God; lest when thou hast eaten and art filled, and hast built goodly houses, and when thy herds and thy flocks multiply, and thy silver, and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and forget the Lord thy God which brought thee out of thy distresses, and thou say in thine heart, My power, and the might of mine hand hath gotten me wealth, I say that when the Lord hath blessed thee, and you do utterly forsake him, thou shalt surely perish, and he wilt suffer a curse to come upon your blessings. (Deut. viii.) And they that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him, but God will redeem my soul from the power of the

grave, saith the righteous, for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased ; for when he dieth, he shall carry nothing away : his glory shall not descend after him. For a man that is in honour and understandeth not, is like the beasts that perish. (Psalm xlix.) And again, see how low the king of Babylon was laid by pride, and by setting his heart so much upon riches ; for he made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits : and he commanded all people to worship it ; and he erected a burning fiery furnace, and whoso worshipped not this image, was to be cast therein ; and the three hebrew children would not worship his golden image, therefore they were cast therein, and the king saw the Almighty power of God displayed in the fire, for he saw four men loose walking in the midst of the fire, and the form of the fourth, said he, is like the Son of God, which stood in the midst of the fire, and assuaged the burning flame, and delivered his servants that trusted in him, so that they received no hurt. (Dan. iii.) And this seems to have humbled his proud heart a little at the first, but it appears that it did not last long ; for at the end of twelve months, he walked in the palace of the kingdom of Babylon, and with proud, daring words as it appears the king speak, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty ? And while the word was in the king's mouth, there fell a voice from heaven, which declared that the kingdom was departed from him ; and the same hour he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws ; and thus you may see how riches lifted up his proud heart ; and thus you may see how that poverty and correction humbled him ; for at the end of those days, he lifted up his eyes unto heaven, and his understanding returned unto him again, and he blessed the most high, and praised and honoured him that liveth for ever, whose works are truth, and his ways judgment, and those that walk in pride, he is able to abase. (Dan. iv.) Therefore if riches increase, set not your heart upon them. God hath spoken once, twice have I heard this, That power belongeth unto God. (Psalm lxii. 10, 11.) Better is a little, saith Solomon, with the fear of the Lord : than great treasure, and trouble therewith. (Prov. xv. 16.) And again, a little that

a righteous man hath, saith David, is better than the riches of many wicked. (Psalm xxxvii. 16.) But perhaps some may be ready to say as much as this, Well, but if riches do increase, we need not set our hearts upon them, but still we may worship and serve the true and living God; yes my readers you are right, but remember that there is something to be done, if you serve the true and living God aright: now I wish not to discourage any, because I know, by my own experience, that man is weak, therefore be not offended, and I will put two or three plain questions to you. Now, if you have in your own possession, much cattle, houses, lands, and riches; now, if God were to suffer it to be that you must lose all this, do you think, do you know that you could give all these things up for Christ's sake, and that without murmuring? now you must give all up if it were required of you, if you worship God aright, for remember Job, and how that he gave all up for the love that he had for his Maker, for he said, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord; and so must we give all up, if it is required, if we serve God aright; and what should you think would have been said of Job, if he had not gave all up, and that without murmuring? Why it may have been said, that he only served God, and that because he blessed him with much earthly riches, even as Satan said, Doth Job fear God for nought? Hath not thou made an hedge about him, and about his house, and about all that he hath on every side, thou hast blessed the work of his hands, and his substance is increased in the land; but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face; but it was not so with Job, for when he was tried he was found faithful, and blessed the name of the Lord. Again, if if you have much riches, do you think? do you know? are you willing to do much good to the poor godly man, and to the cause of God. I say we must do what good we can if we serve God aright. (see Matt. xix. 21, 22.) Again, if you have in this world a near and dear partner in life, and one, and only one beloved son, and great riches in possession; now, can thou suffer the loss of them, and that with righteous tears if the Lord seeth fit to take them from you, and that without murmuring against the God of heaven? Yes, my friends, we must do all this, and we must resign our own lives up to his will, even in the time of health, riches, and prosperity: for remember Abraham, and how he was com-

manded of God to offer up his son upon the altar, for a burnt offering, and Abraham obeyed the command of the Lord, and in this he worshipped God aright. And it appears that Abraham had much riches in his possession. Now what should you think would have been said of Abraham if he had not obeyed the command of his God? Why perhaps it may have been said of him, that he was not faithful to his God according to the covenant of grace, but that he only served God for his earthly riches, and for his only beloved son Isaac, and if it had been so, for ought we know he may have lost the blessing, but it was not so, for Abraham was found faithful, and obtained the blessing. (Gen. xxii.) See my Book called *The Trial of Faith*, and there you may see something of the trial of Abraham's faith explained, which is worth your attention; but although Abraham was found faithful, yet at the same time, we must be aware of the deceitfulness of riches, because, where one hath stood his ground, there are many that have fallen thereby: for the heart is deceitful above all things, and desperately wicked: who can know it but the Lord? (Jerem. xvii. 9.) Therefore, we should do well if we were to take our Lord's example; Lay not up for yourselves, saith he, treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. And here is a danger in riches: for where your treasure is, saith he, there will your heart be also. (Matt. vi. 19.) And I say again, that there is a deceitfulness in much riches; for remember the seed which fell among thorns, which is he that heareth the word of God; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. (Matt. xiii. 7, 22.) Choke not the word then by riches; quench not the spirit by lust and pride, lest the grace of God cannot take a full possession of your souls, for Whosoever will come after me, saith our Lord, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose it for my sake and the gospel's, the same shall save it. (Mark viii. 34.) For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark viii. 36.) Therefore, covet not after much earthly riches, my friends, because our Lord saith, that a

man's life consisteth not in the abundance of the things which he possesseth, and he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do. I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods: And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then, whose shall those things be which thou hast provided. So is he that layeth up treasure for himself, and is not rich towards God. (Luke xii. 16.) Surely it might be said of this, and such like, that there are no bonds in their death; but their strength is firm, they are not in trouble as other men, neither are they plagued as other men. But surely they are set, or set themselves in slippery places. Oh, how are they cast down into destruction! Oh, how are they brought into desolation as in a moment! They are utterly consumed with terrors as a dream when one awaketh. So, O Lord, when thou awaketh, thou shall despise their image. (Psalm xxxvii.) Surely then, these are they that heapeth up riches in this world, and cannot tell who shall hold them in possession. (Psalm xxxix. 9.) For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? (Job xxvii. 8.) And again, look into the fifth chapter of St. James, and there you may see what he saith of these things. And again, The wicked are driven away in his wickedness: but the righteous hath hope in his death. (Prov. xiv. 32.) And again, we read of poor Lazarus, and no doubt but what he had some hope in his death, for he died, and was carried by the angels into Abraham's bosom, but the rich man had no hope in his death, for he died, and was buried, and in hell he lifts up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame; but Abraham said, Son remember that thou in thy life time received thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. (Luke xvi. 19.) And now I will repeat these words again, What shall it profit a man then, if he shall gain the whole

world and lose his own soul? Or what shall a man give in exchange for his soul? Oh, then, what can the earthly rich man's treasure profit him now, if he finds his soul in hell? Now, suppose that such an one to have been in hell two thousand years, I say then, what doth his days of pleasure seem to him now, which he enjoyed upon the earth? Surely methinks, that they seem to him like as one day, and now gone for ever: and now he sees that he had no time to lose, nor no time for to give place for the pleasures of sin; and his days upon the earth seemeth to him like a light opening of grace, whereby he might have made sure work for his eternal joy, peace, and rest; but having refused it, it is all closed up again, and never to open unto him no more at all: his candle is gone out, his day of grace is past, his sun is set, and never to rise no more upon him, no more at all, and his destiny is in the gulf of everlasting misery, and never to oppress the righteous no more, and what shall he give in exchange for his soul? Shall he give all his earthly riches for an exchange for his soul, or to rescue his soul from hell? Surely no, for riches cannot make an atonement for sin, beside they are not his to give: and now they are given by God, or suffered of God to be possessed by another: shall he give to God, or put up to God his prayers, now he is in hell, for an exchange for his soul? No, for the prayers and sacrifice of the wicked is an abomination to the Lord, whilst they are upon the earth, how much the more so then when they are in hell. (Psalm xviii. 41.—Prov. x v. 8.—Isaiah lviii.—Matt. xxv.) Therefore seeing that these things are so, what is the gain of a sinful man then, when God takest away his soul? But godliness with contentment my friends, is great gain, and as I have said before, we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment, let us be therewith content; but they that will be rich, fall into temptations, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows; therefore I do advise all you that are rich in this world, that ye be not highminded, nor trust in uncertain riches, but put ye your trust in the living God, who giveth us richly all things to enjoy O ye that are rich in this world, be ye careful so as to embrace the days of God's grace, which are held out to us by Christ, and if you have

sinned, do so no more, but ask pardon for thy former sins, so that thou may break off thy sins by righteousness, and your iniquities by showing mercy to the poor, if it may be a lengthening of thy peace, rest, and tranquility. (Dan. iv. 27.) But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt, there is peace saith my God to the wicked. (Isaiah lvii. 20, 21.) But I know that it will go well with the righteous, and he that loveth God is rich enough, and no good thing will he withhold from them that walk uprightly, and he that overcometh shall inherit all things, and I will be his God, and a father unto him, and ye shall be my sons and daughters, saith the Lord Almighty; O then how rich are the children of God, for they shall be heirs of heaven, and shall inherit his everlasting glory. Therefore my brethren, by grace let us avoid the deceitfulness of this sinful word, with its riches, pleasure, and lust thereof, and so lay up our treasure in heaven, and so by grace let us all work our work betimes, and then at his good time, he will give us our reward.

END OF THE TWENTY-EIGHTH BOOK.

BY EDWARD CROOK.

BOOK THE TWENTY-NINTH.

The Power of God against the Wicked, Judgment, and Punishment.

I have wrote of the Fallen State of Man, and the sinful and lustful state of Man, and the cruelty of the wicked. But in this Book you have a more full description of the judgments of God against the wicked, or the punishments of the wicked, collected from the Holy Scriptures by chapter and verse, which things I hope may be a warning to all those that read it, and that they may pray for repentance, so that they forsake their sins, and obtain Grace and Mercy through Christ, before their iniquity prove their everlasting ruin.



We see, by Holy Writ, that wicked men
Have debas'd themselves to hell,
And must I still to you their wretched
And their awful state then tell.

I have not comforted the wicked
Much in their lust and pride you see ;
And still great anguish, and great sorrow,
There remains to be.

I have wrote of the innocent state of man, and the fallen state of man, and the sinful state of man, and the lustful state of man, and the cruelty of the wicked ; and now, by God's help, we may take a short glance at the punishment of the wicked, and O that we may pray that by the mercy and goodness of Almighty God, it may be a warning, and some profit to myself, and all them that hear or read it ; O Lord when man had grieved thy Holy Spirit by lustful sin, did not thou cause the heaven and the earth to become like a sea of water ? And by thy great power and justice thou destroyed man from off the face of the earth, and judged them according as thou

saw good. (Gen. vii. 21.) But after this we read of righteous Lot, and how he entertained two angels, and how the wicked men of Sodom fought against God, but prevailed not, and the Lord by his mighty power, smote the men of Sodom with blindness, so that they could not hurt his righteous soul. (Gen. xix. 11.) And the men of Sodom were so ripe in lust and sin, so that the Lord would destroy them; therefore his judgments came upon them, and so by his mighty power he rained upon Sodom, and upon Gomorrah brimstone and fire from the Lord out of heaven, and as the Lord destroyed the earth with water, so likewise when he pleaseth, he can destroy it with fire. (chap. xix. 24.) O Lord, who knowest the power of thine anger, even according to thy fear, so is thy wrath. (Psalm ix. 11.) For our God is a consuming fire. (Deut. iv. 24.—Heb. xii. 29.) O Lord, methinks thou art like a fire of love to thy people, and like a fire of wrath to the wicked, for behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, and that it shall leave them neither root nor branch. (Mal. iv. 1) And we again read of the power of God against Pharoah king of Egypt, and how he brought his judgment upon him and his people, and how he overthrew them in the Red Sea, and delivered his people Israel. (Exod. xiv. 27.) But notwithstanding, we read of the judgment and threatenings of God against the children of Israel, for their sin and disobedience, which you may read in some distinct lines of my work, which is yet to come. (see. Lev. xxvi.) And you see I have wrote of the cruelty of the wicked, and the cruelty of Ahab king of Israel, and his unhappy end; and now we see the unhappy end of his children, for it appears that they slew no less than seventy of his sons in one day. (2 Kings. x. 7.) And Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. (verse xi.) And Jehu slew all the worshippers of Baal, that God that Ahab served. (verse xxxv.) Therefore the word of the Lord was fulfilled, that he speak by the mouth of Elijah the prophet. (see 1 Kings xxi. 21.) O Lord, how great is thy power and wrath against the wicked, and it is said in thy holy word, that thou art a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them that hate thee; but thanks be unto thee O Lord

for this comfort through Christ, for thou wilt show mercy unto thousands of them that love thee, and keep thy commandments. But after these things Hezekiah the king of Judah did that which was right in the sight of the Lord, according to all that David his father did, and the Lord was with him, and showed him great kindness, and comforted him in the time of his distress and affliction. (2 Kings xix. 6, 7. —chap. xx. 5.) For the king of Assyria had sent a great host against Jerusalem, which spoke many blasphemous words against the Holy One of Israel, and it appears that the Lord had borne with his cruel acts and deeds for a long time, therefore because the judgments of God delayed, and did not come upon him, he began to fight against the God of heaven : but what could thou do, O thou wretched man ? Was thou not like a feather against the wind and storm ? And so it was, for the Lord arose up, and by his mighty power, it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses. (chap. xix. 35.) Now, behold what a good and profitable prayer is, and what advantage we gain by it, for by prayer through grace Hezekiah and his people were delivered out of the hands of their enemy ; see my little Book called *The Book of Prayer* ; now observe the boasting of the king of Assyria, and then observe the prayer of Hezekiah, and then look into the Book of Job, and see what that saith, Surely O Lord thou setteth up on high those that be low ; that those which mourn may be exalted to safety. Thou disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. Thou taketh the wise in their own craftiness ; and the counsel of the froward is carried headlong. (chap. v. 12.) For the ungodly are like the chaff which the wind driveth away. (Psalm i. 4.) O Lord, at thy time the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. (Prov. ii. 22.) And he that rewardeth evil for good, evil shall not depart from his house. (chap. xvii. 12.) And again, you may read in my little Book called *The Cruelty of the Wicked*, and there you may see the cruel acts of the king of Babylon, and how he compelled the people to worship his idol, and how he cast the righteous into the burning fiery furnace, but after this the judgments of God came upon him, and caused his dwelling to be with the beasts of the earth, he was driven

from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. (Dan. iv. 33.) And it appears that his son was very proud and wicked, for he profaned the most holy vessels of the Lord, that had been taken out of the temple which was in Jerusalem, and used them common, and he and his princes, and his wives, and his concubines drank in them, to their wicked lust and pleasure, they drank wine, and praised the gods of gold and silver, of brass and iron, of wood, and of stone; but the power of God came against him, for he saw the part of a hand that wrote against the wall, which made his flesh tremble, and his knees smote one against another; and it appears that in that night, the Lord cut him off from the earth. (Dan. v. 30.) Ah! surely—

It is dangerous to provoke our God,
His power and anger none can tell;
One word from the Almighty God
May send a sinner soon to hell.

—And the wicked shall be turned into hell, and all the nations that forget God, for there is no difference between the Jew and the Gentile; for behold the word of the Lord, by Jeremiah the prophet, Circumcise yourselves to the Lord, saith he, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. (chap. iv. 4.) And again, we should always mind how we act with things that pertain unto God, for remember how Ananias and Sapphira his wife were struck dead for their transgression. (Acts v. 5, 10.) And we see that Herod the king took upon him too much, for he stretched forth his hands to vex certain of the Church of God, and he killed James the brother of John with the sword, and he persecuted the people of God. (Acts xii.) And upon a set day, Herod arrayed in royal apparel set upon his throne, and made an oration unto the people, and the people gave a shout, saying, It is the voice of a god, and not of a man, and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost; therefore we see sin cannot go unpunished. (Acts xii.) Now, because there is wrath, beware lest he take thee away with his stroke, then a great ransom cannot deliver thee. (Job

- **xxx. 18.)** For the wicked are driven away in his wickedness, but the righteous hath hope in his death. (Prov. xiii. 32.) And I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire brand plucked out of the burning, yet have ye not returned unto me saith the Lord. (Amos iv. 11.) If ye will not hear, and if ye will not lay it to heart, to give glory unto my name saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart. (Mal. ii. 2.) And the destruction of the transgressors, and of the sinners shall be together, and they that forsake the Lord, shall be consumed. (Isaiah v. 18.) There is no peace saith the Lord, unto the wicked. (chap. xlviii. 22.)

And again, was not their blessing a curse unto them that brought an evil report of the land of promise, and did not they die by the plague before the Lord? (Num. xiv. 37.) And behold the wrath and power of God against Korah, Dathan, and Abiram, which rebelled against Moses and Aron, and did not the Lord cause the earth to cleave asunder that was under them, and the earth opened her mouth, and swallowed them up, and their houses and all their goods, and they went down alive into the pit and the earth closed upon them, and they perished from among the congregation. (Num. xvi. 33.) And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. (verse 35.) But still the children of Israel murmured against Moses, saying, Ye have killed the people of the Lord; and the Lord was wrath with the people, and there died by the plague fourteen thousand and seven hundred, beside them that died about the matter of Korah. (verse xlix.) Therefore I say unto all those that read these lines, if you see a man whose works and life do correspond with the Gospel and law of God, condemn him not, neither despise him, for the prayer of a righteous man availeth much. (Num. xvi. 15.) See my little Book called by this name, and behold the power of prayer by the mouth of Elisha the prophet, did not he look back upon those children that mocked him, and he cursed them in the name of the Lord. And there came two bears out of the wood, and tare forty and two of them. (2 Kings ii. 24.) But yet our God is a faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations. (Deut. vii. 9.)

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. (verse 10.) Look, and behold the curses pronounced against the children of Israel, if in case of their disobedience. (Deut. xxvii. 28, 29.) And look into the Book of Joshua, and see how Achen coveted after gold and silver, and by so doing he was stoned, and after they were stoned they were burnt with fire. (Joshua vii. 21. 25.) And again, in another place we see how that Gehazi the servant of Elisha, he coveted after money, and by so doing a curse came upon him, for he went out from the presence of his master, a leper as white as snow. (2 Kings v. 22. 27.) And Solomon also saith, that the curse of the Lord is in the house of the wicked, but he bleaseth the habitation of the just. (Prov. iii. 33.) And Isaiah saith, Wo unto the wicked it shall be ill with him, for the reward of his hands shall be given him. (Isaiah. xxx. 11.) David also saith, If he turn not, he will whet his sword: he hath bent his bow, and made it ready. (Psalm vii. 12.) And again, he saith, Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. (Psalm ix. 5.) And the wicked shall be turned into hell, and all the nations that forget God. (verse 17.) And upon the wicked, he shall rain snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup. (Psalm xi. 6.) O Lord, thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee, thou shalt make them as a fiery oven, in the time of thine anger, the Lord shall swallow them up in his wrath, and the fire shall devour them. (Psalm xxi. 8, 9.) O God thou shalt bring them down into the pit of destruction, bloody and deceitful men shall not live out half their days. [Psalm lv. 23.] Because I have called, and ye refused, I have stretched out my hand, and no man regarded: but ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh: then shall they call upon me, but I will not answer: they shall seek me, but they shall not find me: for they hated knowledge, and did not choose the fear of the Lord. (Prov. i.) Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they deal not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled: and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. (Isaiah

xxxiii. 1.) For behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. (Isaiah lxvi. 15.) And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling of his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts. (Mal. iii. 5.) And in another place we see by what our blessed Lord saith, that the wicked are compared as the tares among the wheat, or the filth on the land, which are gathered together, and burnt in the fire, and so shall it be in the end of this world, the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. (Matt. xiii. 42.) The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. (Job xxi. 30.) But there are some that do not observe the ways of the Lord, neither regard the operation of his power, and they say, what is the Almighty, that we should serve him? And what profit should we have if we pray unto him; and yet at the same time, their houses are safe from fear, neither is the rod of God upon them, and they say unto God, Depart from us, for we desire not the knowledge of thy ways. (Job xxi.) But know ye this O man, and understand, and be wise; I say, A brutish man knoweth not, neither doth a fool understand this; when the wicked spring as the grass, and when all the workers of iniquity do flourish it is that they shall be destroyed for ever. (Psalm xcii. 7.) And the people of God are sometimes exceedingly tried, when they see the prosperity of the wicked, and they themselves are exposed to slavery and cold, hunger and distress, and many afflictions, and are chastened every morning: and at the same time, they see the wicked in great prosperity; therefore the Psalmist saith, My feet were almost gone, my steps had well nigh slipt, for I was envious at the foolish, when I saw the prosperity of the wicked, for there are no bands in their death, but their strength is firm, they are not in trouble as other men, neither are they plagued like other men, and they are full of pride and fatness, they have more than heart could wish, they set their mouth against the heavens, and their tongue walketh through the earth, and they say, how doth God know, and is there know-

ledge in the Most High. Behold, these are the ungodly who prosper in the world, they increase in riches. But the Psalmist acknowledges his own ignorance, and the infirmity of his flesh, but when he went into the sanctuary of God, and rightly considered, then understood he their end, and saith, Surely thou didst set them in slippery places, thou castedst them down into destruction: how are they brought into desolation as in a moment, they are utterly consumed with terrors, as a dream when one awaketh, so O Lord when thou awaketh thou shalt despise their image: and after all this grievous temptation, the righteous can rejoice, and say, As for me, I am continually with thee, thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. (Psalm lxxiii.) And David saith, Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb; for the Lord shall laugh at him, for he seeth that his day is coming. I have seen the wicked, saith David, in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. (Psalm xxxvii.) It may be that the rich man did not think that his time was so short, when he set his mind so much upon his goods; but oh! how dreadful it must be unto him in the same night, when God required his soul. (Luke xii. 20.) And to you who are troubled, saith St. Paul, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. [2 Thes. i. 7.—chap. viii. 9.] Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels, for I was an hungred, and ye gave me no meat, I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not; and their excuse then will be of no use unto them, and these shall go away into everlasting punishment, but the righteous into life eternal. [Matt. xxv.]

Therefore we plainly see, if we serve and embrace the grace and goodness of God, it will be for our everlasting peace and rest; but on the other hand, if we abuse it, it will prove our everlasting woe and misery. And St. John saith by the Revelation, that they have no rest day nor night, and the smoke of their torment ascendeth up, for ever and ever. (Rev. xiv. 11.) And they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pain, and their sores, and repented not of their deeds. (chap. xvi. 10, 11.) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not, of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. [chap. xviii. 4, 5, 6.] But behold, here is an exhortation to turn to God; for it is said, He that overcometh shall inherit all things, and I will be his God, and he shall be my son; but the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. [chap. xxi. 6, 8.] And the devil that deceived them was cast into the lake of fire and brimstone, where the beasts and the false prophets are, and shall be tormented day and night, for ever and ever, and death and hell were cast into the lake of fire, this is the second death. [chap. xx. 10, 14.] And John the Divine saith, I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. [chap. xix. 1, 2, 3.] But mark the perfect, and behold the upright; for the end of that man is peace. [Psalm xxxvii. 37.] But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt; there is no peace saith my God to the wicked. [Isaiah lvii. 20, 21.] No, none at all, as we see the rich man when he was in hell lifted up his supplication unto Abraham, that he may send Lazarus, that he may dip the tip of his finger in water, and cool his tongue, for he said, I am tormented in this flame. [Luke xvi. 24.] But there is no

peace saith my God to the wicked ; therefore it may be said by some poor sinner, I see by these limes, and by my works, that I have merited this place of torment ; but Oh, must it be so,—is there not so much as one twig for my poor soul to catch at, that there may be some hopes of delivering my poor sinful soul from hell ; now I will say to that poor soul, be not dismayed, for I conceive that there is a lively spark of God's grace still with thee, therefore I would advise thee to come to the Lord as sinful as you are, praying for the gifts of repentance, mingled with faith in our Lord Jesus Christ, and if you pray for the pardon of your sins, in faith and in truth, and to rest with your Maker in heaven, I say then, if this be the case, hell cannot detain a faithful soul from God ; but for further consolation, look into my Books called *The Goodness of God, the Sufferings of Christ, and Exhortation.*

BOOK THE THIRTIETH.

The Blessed State of the Righteous.

O what an admirable work is this relating to the Blessed State of the Righteous. O how it comforts my soul ; because it is filled up with the goodness of God, it is filled up with blessings and promises for the children of God, and for their everlasting happiness ; and this work is so selected from the Holy Scriptures, by chapter and verse, and that in a most beauteous and admirable and plain way and manner, so that a child may understand great parts of it. But yet it is adapted and most suitable and useful for all classes of people. But notwithstanding this, beware and repent, because he who lives and dies in his sins, cannot obtain the blessings which are mentioned in this Book.

But now, behold the blessed state of the righteous ; and I heard a voice from heaven, saith St. John, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth ; yea, saith the spirit that they may rest from their labours ; and their works do follow them. (Rev. xiv. 13.) And now, O Lord, by thy help, I will talk of their blessedness, and my mouth shall show forth thy praise ; and now we see how thy beloved Enoch walked with his God in faith and obedience, and he was blessed of the Lord, and he was not,

for God took him to his everlasting mansion of love. (Gen. v. 24.) And Noah also was found righteous in the sight of the Lord, and he blessed him, and saved him in the time of trouble, when the waters prevailed fifteen cubits upwards, and the high mountains were covered. (Gen. vii. 20.) The Lord also blessed Abraham, because he was found faithful, and that by an everlasting blessing. (Gen. xxii.) And after this the Lord received his righteous soul on high, and set him in the high order of heaven, to comfort the poor and needy. (Luke xvi. 20.) And the Lord also blessed his son Isaac. (Gen. xxvi. 3.) And Jacob with a peculiar blessing. (Gen. xxxii. 24.) And their names are upon record in the Lamb's Book of life. (Matt. viii. 11.) And after this, the Lord was with his son Joseph in Egypt, and comforted him in all his trials and adversity; and now methinks the Lord hath set his soul on high, and that he is admired by the holy saints in glory, because in his youth he gained the victory over wicked and proud lust, and bowed not his loins to the wicked allurements of women. (Gen. xxxix. 7.) And again, we see after these things, how that the Lord preserved his servant Moses, and that, even from his mother's womb, and hid him three months from the hand of the destroyer. (Exod. ii. 1.) But yet after this he was nourished and preserved in the midst of all his enemies, to the intent that the Lord might perform his mercy which he promised to Abraham and his seed for ever. Now the Lord was with Moses, and it appears that he was filled with the righteous law of his God, for he was a man that hated and detested cruelty and oppression, and would not let it go unpunished. (Exod. ii. 11, 12.) Therefore by this he defended the law of his God, and he is an example of righteousness to all generations, and his soul, name, and memorial is blessed for evermore. (see Luke xi. 30.—chap. xvi. 39, 31.) And blessed is the man that beareth the fruits of righteousness, for it plainly shows us that his branch is in Christ. (John xv.) And again, the Lord blessed Joshua, which succeeded Moses, and saved him in the day of battle, because he was found faithful, and set his house in order to serve the true and living God. (Joshua xxiv. 15.) And again, Samuel also was a beloved and blessed child of the Lord, and a comforter to his people Israel; and his sacrifice was accepted when he offered the sucking lamb. (1 Sam. vii. 9.) And after this we see how the Lord blessed David in his youth, and took him from the sheep fold, and anointed him to

beking, to the intent that he might rule and govern his people Israel; and concerning his sin, it is all forgiven, for he retained not his anger for ever, because he delighteth in mercy, and so set his soul on high, and exalted his name to honour. (Rev. xxii. 16.) And see his sweet Psalms relating to the blessed state of the righteous, which are the 15th and 16th verse 11.—(Psalm xxiii. and xxiii. and xxxvii. 25—see Psalm lxxiii. 23.) O then, seeing that these things are so, let us comfort one another in the name of the Lord. And again, we read that Elijah was very zealous for the cause of his God, and for it he suffered much upon the earth; but O behold how blessed and happy was his soul in its station, when he ascended up to heaven in the chariot of love. (2 Kings ii. 11.) Therefore say unto the righteous, that it shall be well with him, for they shall eat the fruit of their doings: but wo unto the wicked, for it shall be ill with him, for the reward of his hands shall be given him. (Isaiah iii. 10.) But blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the rivers: and shall not see when heat cometh: but her leaf shall be green, and shall not be careful in the time of draught, neither shall cease from yielding fruit. (Jer. xvii. 7.—see Psalm i. 3.) And precious in the sight of the Lord, is the death of his saint. (Psalm cxvi. 15.) Blessed is the man that feareth the Lord, that delighteth greatly in his commandments, surely he shall not be moved for ever, the righteous shall be in everlasting remembrance. (cxii.) The wise shall inherit glory, but shame shall be the promotion of fools. (Prov. iii. 35.) The wicked are driven away in his wickedness, but the righteous hath hope in his death. (Prov. xiv. 32.) It is said in the Book of Job, that thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and shall not sin, thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. (Job v. 24.) And blessed are all they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Rev. xxii. 14.) And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. (Rev. xxi. 4.) There they sing the song of Moses. (Exod. xv. 1.) And of the Lamb. (Rev. xv. 3.) Saying, Great and marvellous are thy works, Lord God

Almighty; just and true are thy ways thou king of Saints! O how great is thy goodness, O Lord, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. (Psalm xxxi. 19.) For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever. (Psalm xxxvii. 28.) In the mansions of love, and there the wicked cease from troubling; and there the weary be at rest. (Job iii. 17.) And again, hear what St. Peter saith, If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you. (1 Peter iv. 14.) And blessed are the righteous which hold on their way; and he that hath clean hands shall be stronger and stronger. (Job xvii. 9.) O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth. O, gather not my soul with sinners, nor my life with bloody men. (Psalm xxvi. 8.) But let me be content in thy way, O Lord, for a little that a righteous man hath is better than the riches of many wicked. (Psalm xxxvii. 16.) For surely thou wilt keep him in perfect peace, O thou most holy, whose mind is stayed on thee: because he trusteth in thee. (Isaiah xxvi. 3.) And again, hear the admirable and sweet words of David in his Psalm, Yet the Lord will command his loving-kindness in the day-time, saith he and in the night his song shall be with me, and my prayer unto the God of my life. (xlii. 8.) For this God is our God for ever and ever: he will be our guide even unto death. (Psalm xlviii. 14.) For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. (Isaiah lxiv. 4.) And Isaiah saith again, Open ye the gates, that the righteous nation which keepeth the truth may enter in. (Isaiah xxvi. 2.) For the Lord is my portion, saith my soul; therefore will I hope in him. (Lam. iii. 24.) And again, hear the blessed word of the Lord, by Malachi, the prophet, They that feared the Lord speak often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them

as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. iii. 16.) O, blessed are they then that do hunger and thirst after righteousness: for they shall be filled. Blessed are the pure in heart: for they shall see God. (Matt. v.) Therefore, seeing that thy love is so great, O Lord, and thy promises so sure and precious, it therefore excites me to write down this song; As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me was love. (Solomon's Songs ii. 3.)

Behold, how he loves me,
My heart pants within me,
Because of the drops
Of the dew of his grace.

His lips, O, how sweet;
His graces refreshing;
O! how I admire
The joys of his charms.

And again, St. Paul bears witness to Isaiah, and saith, The eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. ii. 9.) Therefore, he saith, I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. (2 Tim. iv. 6.) And St. John, the divine, beheld in the spirit, and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, and one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white

the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. (Rev. vii. 9.) And again, hear the blessed word of our Lord, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. xxv. 34.) Then shall the righteous shine forth as the sun in the kingdom of their father. (Matt. xiii. 43.) And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. (Rev. vii. 17.) Surely then they that be wiseshall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever. (Dan. xii. 3.) And shall enter into his mansions of love. (John xiv. 2.)

O, behold his grand mansions,
Which he hath prepared,
When we shall appear
In his bosom of love,
There to drink the sweet pleasures
Which flow from his fountain,
And we'll sing Hallelujah
To redeeming grace.

O glory, O glory,
To God in the highest,
And praise ye his Son
For ever more,
Who bringeth our souls
From the earth of all trouble,
And crown's us with love
Of the joy he's insur'd.

And in this most holy place, the wicked will cease from troubling; and the weary souls, but yet in strength will be at rest. (Job iii. 17.) And the days of their mourning shall be ended. Amen.

END OF THE THIRTIETH BOOK.

BY EDWARD CROOK.

BOOK THE THIRTY-FIRST.

The Book of the Resurrection, and the Day of Judgment.

In this Book you have a full description of the Resurrection of the Dead, even unto eternal life of joy and happiness for the righteous; but unto the wicked eternal misery and destruction. Also, we have in this Book a full description of the Judgment Day, selected from the Holy Scriptures, and in this work you have some good observations, and an easy and plain explanation, and that by way of clear proof and convincing reasons, and that for the necessity and certainty of these things. Adapted in a plain, easy, and suitable and beneficial manner for all classes of people. Watch ye, therefore, and pray always, for in such an hour as ye think not the Son of Man cometh.

And now although the Son of God hath opened the holy, true and living way for poor fallen man, whereby he may be born again from a death of sin, unto a life of righteousness, and that his soul might be quickened again to the Father of life, and so be brought into everlasting glory; but yet at the same time, O how mysterious this is to some, and how hard they are to believe in his quickening spirit, and of the resurrection of the dead unto eternal life, either of that of happiness, or that of misery; but what is the cause? Why they are so hard to believe; why, it is because they still indulge themselves in sin, and so neglect to watch and pray, and so despise the day of grace, and by so doing they keep faith and the spirit of God back, so that it cannot take possession of their souls; I say they quench the spirit, so that it returns to its rest again, and to God which gave it: for the spirit of God, will not tarry long at a time with a man, which is always occupied in doing evil, therefore the devil blindeth them, and deadeneth their understanding and their reason, and so persuadeth them that there is no heaven to enter in, nor no hell to punish man for sin; but there be some of these that will say, that they do believe that there is a Supreme Being above, but they do not believe that there is any resurrection from the dead; but I think that a man may almost as well disbelieve in the

being of God, as to disbelieve the word of God ; for thus we see that the devils also believe and tremble. (James ii. 19.) But these belief will not save them, and for a man to say that he believes in a Supreme Being, and at the same time denies his will, his ways, and his worship, and disbelieves in his quickening spirit, I say that such a belief as this will condemn the poor sinner at the last day, and sink his poor soul into hell if he do not repent in time.

And now my readers, I have been tempted and tried in all such things as these, but by the help of God, I persevered in prayer, and so prayed that the Lord would manifest his truth into my soul, and at his good time he showed me his mighty power of grace, so that I could realize it in reality as a truth to my soul ; and at that time I strove mightily with the spirit, and for the spirit, and would not let it go except he blessed me ; and the Lord did bless me, and I found my sins pardoned as it were in a moment of time, and I was filled with such joy, love, and peace, that the world could never give me, neither can it take from me, if I serve my God aright ; and then did I believe in the everlasting Father, and in the Prince of peace, which is Christ my Redeemer, and in his quickening spirit, and of the resurrection of the dead, to eternal life of happiness and glory ; therefore his word is realized as a truth unto my soul, as follows :—I will bless the Lord who hath given me counsel, my reins also instruct me in the night seasons. I have set the Lord always before me : because he is at my right hand, I shall not be moved. Thou wilt show me the path of life ; in thy presence is fullness of joy, and at thy right hand there are pleasures for evermore. (Psalm xvi.) As for me, I will behold thy face in righteousness ; I shall by satisfied when I awake with thy likeness. (Psalm xvii. 15.) And again, who shall ascend into the hill of the Lord ? Or who shall stand in his holy place ? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalm xxiv.) And in another place the Psalmist saith, and that by faith, God will redeem my soul, saith he, from the power of the grave, for he shall receive me. (Psalm xlix. 15.) And precious in the sight of the Lord, is the death of his saints. (Psalm cxvi.) And thanks be unto God that those sweet Psalmists lived in faith, and full assurance of the resurrection from the dead, and the ascension into everlasting glory ; for

in the way of righteousness is life, saith Solomon, and in the pathway thereof there is no death. (Prov. xii. 28.) Because the spirit of a man goeth upward and is immortal; but the spirit of a beast goeth downward, and is mortal; but the soul of the righteous shall never die, but is eternal. (Eccl. iii. 21.) And whosoever liveth and believeth in me saith Christ, shall never die. (John xi. 26.) Trust ye therefore in the Lord for ever, for in the Lord Jehovah is everlasting strength; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, and the earth also shall disclose her blood, and shall no more cover her slain. (Isaiah xxvi.—see Isaiah lvii.) And again see Ezekiel concerning the resurrection of dry bones. (chap. xxx.) And again, many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame, and everlasting contempt, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. (Dan. xii. 2, 3.) See my Book called *The Blessed State of the Righteous*. O thou which hast showed me great and sore troubles shall quicken me again, and shalt bring me up again from the depths of the earth. (Psalm lxxi. 20.) And as the Father delivereth his children out of all their troubles, and raiseth up the dead, and quickeneth them, even so the son quickeneth whom he will. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice. And shall come forth: they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation. (John v.) But every one that believeth in the Son of God, and loveth him and his commandments, shall have everlasting life, saith the Holy One, and I will raise him up at the last day. [John vi. 40.] And now if you read my Book called *The Miracles of Christ* you may see his Almighty power, in that of raising some from the dead whilst he was upon the earth: for we see how he raised Lazarus from the dead, and that after he had been dead four days. [see John xi] And still should some suppose that our Lord hath not power to raise the dead now he is ascended into his glory, O what an accursed sin is this for a man to argue against the word of God, and against the will of God, and his goodness, and that of raising souls to his everlasting glory; O surely it is an accursed sin, and it bars the grace and faith of God, which leadeth unto life out of their souls; O poor sinful souls do

not die away like this, but hear me, and stir yourselves up a little by that common grace that you have, and consider now if there is not a quickening spirit, then how came you a living soul? And if there be not an adversary against righteousness, how then came the world so wicked? And again, surely we are as likely to be quickened again after death, and to be raised up into another world as we were at the first, to be quickened and to be raised up into this world. Now I believe that the mystery is as great, that is, for man at the first to be created upon the earth, and to be endued with a living soul, as the mystery is now man is created, why his soul should not return again after the death of the body, to God which gave it; but these mysteries are in a great measure made known to the righteous, and will be, and blessed is the man that believeth in his God; but there be some that imagine that there be no resurrection; as it is written, the Sadducees say that there is no resurrection, neither angel, nor spirit. [Acts xxiii. 8.] But such people do err, my brethren, because sin and Satan hath blinded them, and the way of truth they have not known, therefore they are enemies to their own souls, and to all others: but my beloved brethren, you do see that we have many infallible proofs to the contrary, and we have many infallible proofs that our blessed Lord and Saviour rose again from the dead, and was taken up into heaven. [Acts i.] And again, Matthew is a witness, and declares it by an angel, which appeared unto two women that came to the sepulchre of our Lord, and the angel said unto them, Fear not ye, for I know that ye seek Jesus which was crucified, he is not here, for he is risen, as he said, Come see the place where the Lord lay, and by the command of the angel, they departed quickly from the sepulchre with fear, and great joy, and did run to bring his disciples word; and as they went to tell his disciples, behold, Jesus met them, saying, All hail, and they came and held him by the feet and worshipped him; and after this he appeared to his disciples, and saluted them with the power of his love, and he opened their understanding, that they might understand the Scriptures concerning him, and he gave his disciples, church and people a command to preach the Gospel, and a promise of his grace, even to the end of the world, and the Evangelists are witnesses of these things. [see Matt. xxviii.—Mark xvi.—Luke xxiv.—John xx. and xxii.] And then was our Lord received up into glory everlasting. Amen. Therefore we plainly see, my brethren, that God raised him

from the dead. [Acts xiii. 30.] And now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead, for as in Adam all died, even so in Christ shall all be made alive. [Cor. xv.] For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words. [1 Thes. iii. 15.] Therefore my beloved brethren, these that are in Christ, shall not die eternal, as it is written, neither can they die any more, saith the Holy One, for they are equal unto the angels, and are the children of God, being the children of the resurrection; therefore I say again, Comfort one another with these words. (Luke xx. 36.)

The Day of Judgment.

There is a time that man shall die, and after this his soul, shall rise, and come to judgment—there is a day coming in which the Lord will judge the world in righteousness, by him whom he hath ordained, which is Christ our Lord, for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Cor. v. 10.) And this appears to me to be very right, good, and reasonable, for how can things be settled right, well, and truly, except there be a judgment day, for we see that things are not always settled aright in this world, for we see that many innocent and holy lives have been taken away by the wicked, and that they have had no help from man; and how can we account for these things, and many more if God do not judge the world in righteousness; will that pure and righteous God, do you think, suffer the righteous to be destroyed from the earth, and let the wicked go unpunished? No, for sometimes we see in this world, the innocent condemned, and the guilty go free, but this denotes that there is a judgment day to be; for we see, and have heard that many of the holy lives of the prophets, and of the priests, and of the disciples of our Lord have been taken away by the cruel hands of the wicked, and there is a day coming in which the Lord will judge them, and repay them to their face, and none can deliver them out of his hands.

for the guilty sinner confessed that he doeth according to his will, in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou. (Dan. iv. 35.) And now, by the help of my God, I will endeavour to excite the Christian's faith, and to convince the wicked that there will be a judgment day, and that by what we have seen already, and by what follows. Now when we read that shocking account of Ahab the king, and Jezebeel his wife, and how they accused Naboth which appears to be innocent, and charged him with blasphemy, and took away his life, to the intent of taking possession of his vineyard. (see 1 Kings xxi.) And it appears in many things that Ahab was very wicked, and so was Jezebeel his wife; but when Elijah the prophet denounced the judgments of God against him, concerning this wicked deed, he seems somewhat to humble himself, but we have no clear proof that he ever sincerely repented of his wickedness; but on the contrary, it is to be feared that he did not. Now such things as these, and the like, seems to excite my belief that there will be a judgment day; for shall innocent lives be taken away, and no one regard it? Again, it appears to me to be likely that all such characters must stand at the bar of God at that great day, and be judged according to the deeds done in the body, if they do not repent in time. And we read again, how that wicked king Jehoram was lifted up, and slew all his brethren which were better than himself, and we do not find that he repented, but it is said, that he died an infamous death, and he departed without being desired, or without desire. (2 Chron. xxi.) O when we look, and ponder, and rightly consider upon these things, we find that they are not finally settled here, but that there must be a judgment day hereafter; but you may read of a more full account of these things, in my Books called *The Sinful State of Man*, and in another called *The Cruelty of the Wicked*, see my Book *The Punishments of the Wicked*. And again, we see how that Joash with the princes of Judah left the house of the Lord God of their fathers, and served idols, and because Zechariah the son of the priest, spake to them in the name of the Lord concerning their wickedness, they stoned him with stones, so that he died, and when he died, he said, The Lord look upon it, and require it. (2 Chron. xxiv. 21.) And we see again how that by proud wicked lust and revengeful spite, that Herodias by a wrong cause, took away the life of holy John the Baptist, for by

their wicked and cruel desire, he was beheaded in the prison, and his head was brought in a charger, and given to the damsel, and she brought it to her mother. (Matt. xiv.) So then my reader, seeing those things are so, if there be no judgment day, nor no reward for the righteous hereafter, what profit have we in serving the Lord? Or what hath it profited the righteous, whose lives have been destroyed by the cruel hands of the wicked; but let us not be faithless, but believe; for there is a judgment day coming, in which the Lord will, I believe, require the blood of his saints, as it were at the hand of the wicked, and O what a shocking sight this will be, if that holy man's head should appear unto Herodias at that great day of accounts, in the same manner as it was brought unto her, when she was upon the earth, for the Lord will surely require these things at the hands of the impenitent; so I believe at that great day that the Lord will require of these things as much as this, and that he will ask, and that with authority, and say, Why, or for what cause have ye taken away the lives of my people? And then surely methinks that they will stand speechless, and then will it be fulfilled which was spoken by St. James, that is, that he shall have judgment without mercy, that hath showed no mercy: but where there hath been mercy and love, then they will rejoice against judgments. (James ii. 13.) And righteous, just, and good is the Lord in all his works, and he shall endure for ever, he hath prepared his throne for judgments, and he shall judge the world in righteousness, he shall minister judgments to the people in uprightness, for the Lord also will be a refuge for the oppressed, for he will be an high refuge in times of trouble, and they that know thy name, will put their trust in thee, for thou Lord has, not forsaken them that seek thee. (Psalm ix. 7.) But my readers, if we seek the Lord aright, we must seek him as the pearl of great price. (Matt. xiii. 46.) That is, we must forsake all that is wrong and offensive in his sight, and so try and prove our own hearts, and leave off all sinful courses of life, and idle words, for of such things as these, saith our Lord men shall give account of in the day of judgment. (Matt. xii. 36.) So you see that we must love the Lord our God above all things, and that with a true and right desire of the soul; but this must be all done by the power, and righteous merits of our Lord and Saviour Jesus Christ, and there is a Book of remembrance written before him: for them that feared the Lord, and that thought upon his name, and they shall be mine

saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. iii. 16.) Surely then, it will be said in that day, that there is a reward for the righteous, and the Lord will sever the wicked from the righteous, and he will divide them as a shepherd divideth his sheep from the goats, or the wolves, or from any thing that would hurt them. And in another place the wicked are compared to tares, or as weeds among wheat. As therefore the tares are gathered, and burned in the fire: so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father; who hath ears to hear let him hear. (Matt. xiii. 40—Dan. xii. 3.) And to you, my beloved brethren, who suffer trials, persecutions, and tribulations, rest with us, saith St. Paul, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. (2 Thess. i. 7.) And again, in another place, St. Peter saith, The day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. (2 Pet. iii. 10—1 Thess. v. 2.) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Pet. iv. 18.) And again, it appears that this will be a great day of God's wrath to the wicked; But surely it will be a great day of his grace to the righteous. And I beheld, when he had opened the sixth seal, saith St. John, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as

the fig-tree casteth her untimely or green figs, when she is shaken of a mighty wind. And the heaven departed as a scrawl, when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand? (Rev. vi.) And see my readers there are many days of trouble, and great days of the Lord spoken of in Scriptures, as in (Jer. xxx. 7.—Joel ii. 31.—Mal. iv.—Rev. xvi. 10.—Jude v. 6.—Isaiah ii. 19.—Hosea x. 8.—Luke xxiii. 30.) And it is likely that some of these Scriptures have a reference to this great day of God's wrath. (Rev. vi. 17.) This great day therefore will surely come as a thief in the night; be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting. (Gal. vi. 7.) Know ye not therefore, that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. (1 Cor. vi. 9.) But he that overcometh saith the Holy One, shall inherit all things, and I will be his God, and he shall be my son, but the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. (Rev. xxi. 7.) Therefore seeing that these things are so, take heed to yourself my readers, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth. (Luke xxi. 34.) Therefore let us by the help of God, make the best of our time and talents whilst it is day, for to-morrow may be too late, for that great day is coming, and we know not how soon, when the Son of man shall come in his glory, and all the holy angels with him, then shall he set upon the throne of his glory, and before him shall be gathered all

tions, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left, then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Therefore we see that the Lord will pronounce such blessed, and he will declare that there works do follow with them, but such will not boast of their good works, but they will ascribe their righteousness to the blood of the Lamb and their merciful and righteous soul will rejoice against judgment, and they will be filled with holy joy, and everlasting peace, then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; and such as these will be pronounced cursed, because their evil works will condemn them; for it appears that they had no godlike love, charity, nor mercy, but they confess it not, therefore they are judged without mercy, and these shall go away into everlasting punishment, but the righteous into life eternal. (see Matt. xxv.) And again, St. John the Divine bears witness of these things, and behold it is upon record where he saith; And I saw a great white throne, and him that set on it from whose face the earth and the heavens fled away, and there was found no place for them: and I saw the dead small and great stand before God, and the Books were opened, and another Book was opened, which is the Book of life, and the dead were judged out of those things which were written in the Books according to their works, and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works, and death and hell were cast into the lake of fire, this is the second death; and whosoever was not found written in the Book of life was cast into the lake of fire. (Rev. xx. 11.) Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke. xxi. 36.) Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. (Matt. xxiv. 44.) He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

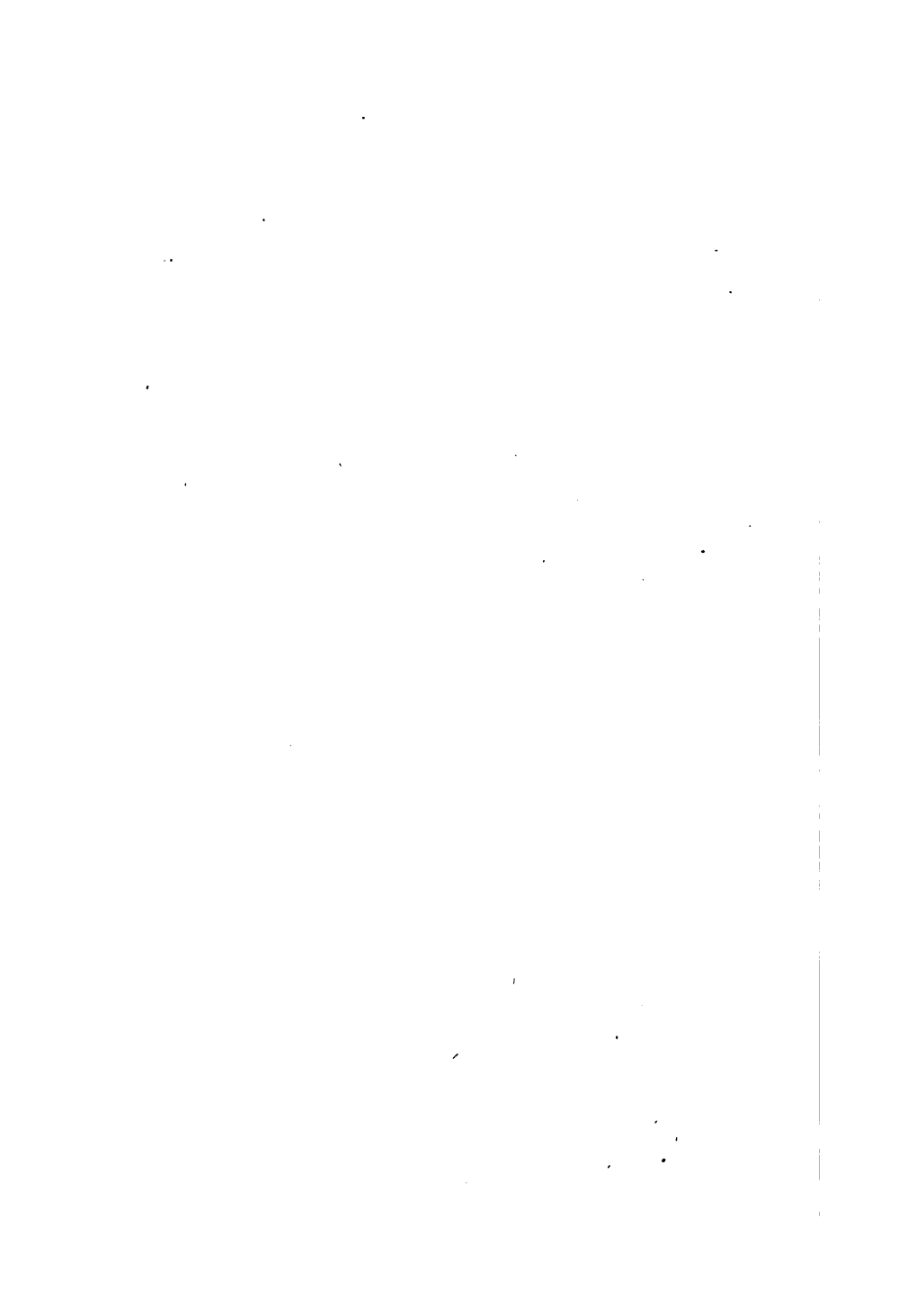
THE END.

Blessed is the man that readeth these Books, and pondereth upon them in his heart, whose life, will, ways, and actions doth correspond with those blest characters mentioned in these Books, for surely he shall receive the cup of salvation, and shall enter into the joys of his Lord.

And now my dear children, may God Almighty bless you, and give you grace so as to remember and consider upon these Books at this time, and when I am dead and gone, and that you may get much profit thereby, for I trust that the sum and substance of it all is of love. And that I have wrote it all by God's divine assistance alone, and that by my own hand, Edward Crook, and if there is in these my Books anything worthy of praise, give God the glory.

But as for me, I will lay me down at his feet, as an unworthy servant until my change come, and then I hope and trust that he will raise me up into his own likeness, and there to behold my loving Saviour and his Saints, in glory everlasting. Amen.

Please to observe, that it is a critical thing to print every word exactly right in the first Edition of a Book; therefore it may be that you may find a word mis-printed, as you may see in the Book of Election, Page 217, where it is printed "loveth" his Election; but in the Author's Copy it is "loseth" his Election; therefore I would advise my Subscribers to read such words as are mis-printed according as sense requires.



INDEX

To this Work, that is, to show you where to find the First Page at the beginning of every Book.

Book.	Page.
No. 1. Crook's Counsel to his Sons	5
2. Man's Innocency by his Maker, and his Fall by the subtilty of the Devil	21
3. Man in a Sinful State	29
4. The Book of Whoredom and the Cruelty of the Wicked	37
5. One God, the Righteousness of God & Christ	57
6. The true Proof of the Holy Messiah	65
7. The Miracles of Christ	69
8. The Sufferings of Christ	81
9. Christ died for all; or, that he is a sufficient Saviour for all	93
10. The Goodness of God	105
11. An Exhortation to turn to God, without respect to Persons	111
12. The Book of Repentance	117
13. The Examples of Christ	124
14. Christ Comforteth his People	129
15. The Universal or General Day of Salvation	135
16. The Character of the Righteous	140
17. Our Duty towards our Neighbour	145
18. The Holy Sacrament	153
19. The Book of Works	162
20. The Book of Grace, Faith, and Trials	166
21. The fervent Prayer of the Righteous availeth much	181
22. The Trials of the Righteous	190
23. The Book of Temptation	197
24. The Fall of the Righteous	201
25. God's Care for his People	205
26. A description of the Righteous and the Wicked, and their End	209
27. The Book of Election, and danger of Falling from Grace	215
28. The Love of Money is a Root of Evil	233
29. The Power of God against the Wicked, Judg- ment, and Punishment	240
30. The Blessed State of the Righteous	249
31. The Book of the Resurrection and the Day of Judgment	255

